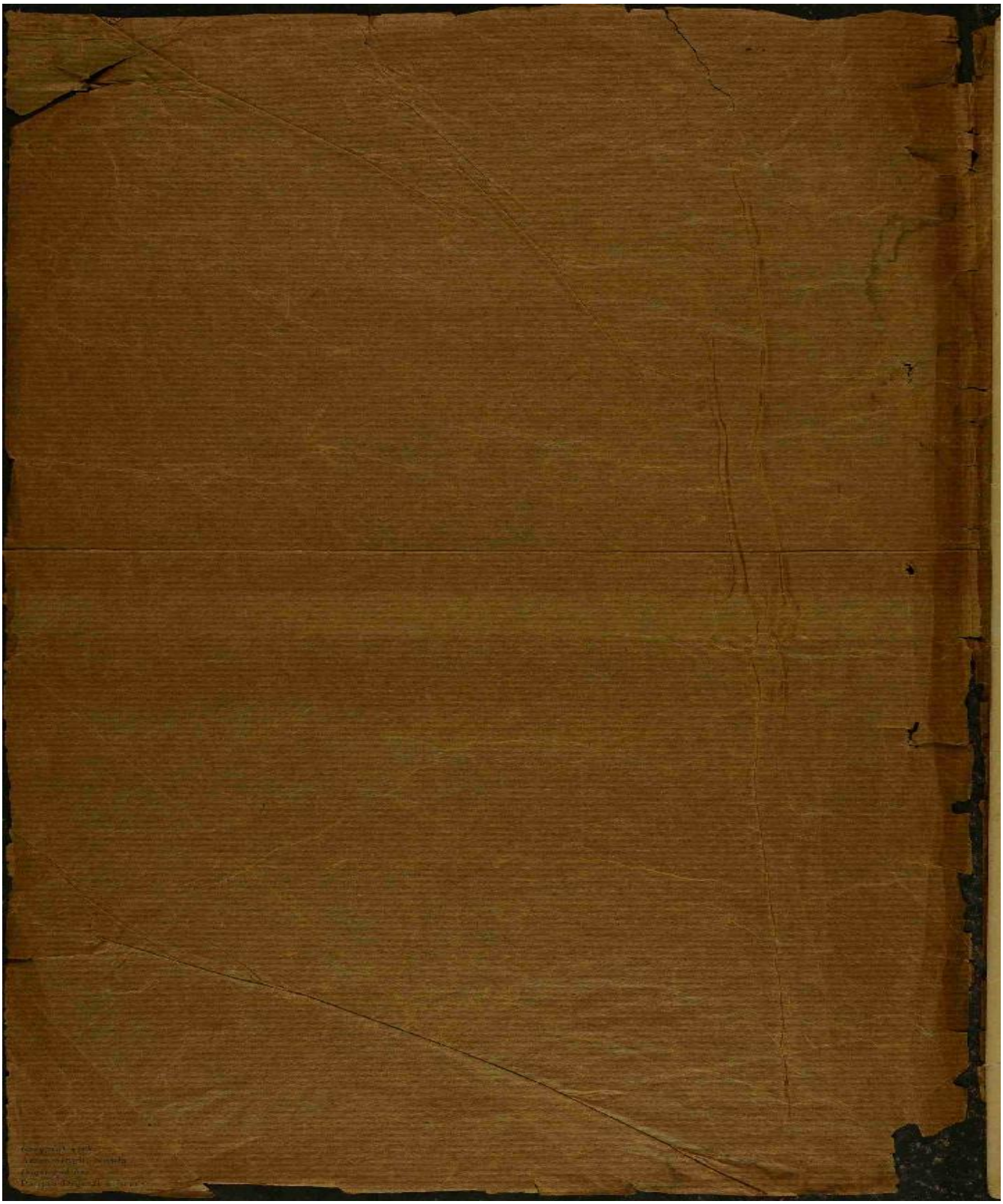
History of Egypt

by

E. A. Wallis Budge



The Medical Art of Old Rile

Egypt's fame as a centre of the art of healing was widely acknowledged in classical times. Homer & Herodotus, among others, testify to this, and it is said that Cyrus applied to Egypt for an oculist and that other Eastern rulers regarded the Egyptians as the premier physicians.

Magic & science were closely intertwined in ancient ~~India~~ Egypt. In the numerous medico-magical texts that have come down to us, the idea of possession is very evident, for diseases are treated as if personified and are harangued & addressed by the physician. It is generally stated or implied that the disease or suffering is due to the actual presence in the patient's body of the demon itself, but almost as often it is implied that the suffering is due to the actual presence in the patient's body of the demon itself, but almost as often it is implied that the suffering is due to some poison or other foul emanation that the demon has projected into the patient's body. (The Legacy of Egypt - Oxford University Press 1942).

If one remedy failed, another was tried and alternative spells were provided to banish the evil spirit. Prescriptions of drugs are prominent in the medical papyri to banish the evil spirit. Prescriptions of drugs are prominent in the medical papyri & evidently spells were uttered over them to make them efficacious. The doses administered frequently contain disgusting ingredients which were intended to disconcert the hateful spirit & hasten his departure from the patient's body.

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Still some of the early remedies had distinct medical value and later, greater reliance was placed on those drugs that effected frequent cure. Thus the Scientific practitioner slowly emerged from the magician. Nevertheless magic persisted to the last & in the latest papyri rational procedure & demonology are still blended. The Greeks were seemingly the first to completely emancipate medicine from magic, but magical belief, even in Greece, never died out among the populace. As Dr Dawson notes: "Magic maintained powerful sway throughout the early centuries of the Christian era and throughout the Middle Ages: it persisted into the nineteenth, seventeenth & eighteen centuries, and is by no means extinct today, even among civilised nations."

---- Apparently the ancient Nile dwellers were unaware that the blood circulated, although they appreciated the dependence of the pulse on the movement of the heart. This organ they deemed man's most important structure. Dawson considers that the heart was regarded as "the seat of intelligence and of all the emotions (they attached no importance at all to the brain), and its presence in the body was so important that it was not even removed from the body during the mummification but was carefully kept together with all its great vessels in its place in the thorax, although all the other viscera were removed.

As already indicated, magic was associated with medicine in Egypt to the very end. Much so in the New Testament, insanity was attributed to diabolical possession & demonology dominated

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therapeutics. Prescriptions in the medical papyri are headed with such titles as "driving out" "killing", "terrifying" or "banishing" disease. Internal ailments all appear to have been treated as the work of demons but, from an early period, wounds & other afflictions obviously the result of natural causes were treated on purely rational principles

Papyri relating to pathology prove hard to interpret satisfactorily. But the maladies that afflict the fellahin today are clearly of old standing. The papyri mention intestinal complaints due to contaminated water; affections of the eyes including opthalmia; sores, boils; the ills of women among dermatitis & bilharzia disease, among others. Lung, liver, bladder & other troubles were common and there is remedial treatment prescribed for rheumatic & arthritic ailments, as well as diseases special to women. Finally the papyri contain directions for the disposal of flies, fleas, and other noxious insects.

Surgery progressed in Egypt, but even here magic persisted. Dr Dawson concludes from a careful survey of the relevant papyri that: "A wound or injury caused by a fall or other accident.... was well understood & generally treated by natural means; but the causes of headache & fever or skin eruptions or swellings, and of countless other maladies were wholly mysterious & attributed to supernatural causes." Yet the truth remains that modern medical science saw its inception in ancient Egypt. Drugs now in universal use were first employed by Nilotic physicians. Hippocrates himself accords indebted to Egyptian forerunners. Moreover, the oldest medical

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document came from Egypt and in that land the earliest experiments in surgery & pharmacy were conducted. There were the beginning of anatomical Science & the first known use of several appliances still serviceable to modern surgery.

For more than 30 centuries the practice of mummification had familiarised the Egyptian people with the opening of the dead human body. "It was in Egypt" writes Dr. Dawson, "mainly in Alexandria, that it became possible for the Greek physicians and anatomists of the Ptolemaic age to practise for the first time the systematic dissection of the human body which religion & popular prejudice forbade in their own country and in all other parts of the world. To this fact alone the true science of medicine owes its origin & the possibility of its development."

J. F. Palmer
in The Free Press of 26th Nov 1944

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History of Palestine
8th to 6th Century B.C.

Page 196-198 ——— Hall Caine's Life of Christ

After Solomon came Rehoboam, one of his sons, who straightway told his people that his little finger was stronger than his father's thigh, and that while he scourged them with whips, he would scourge them with scorpions. The result was that the Hebrew kingdom broke up, and from that time (about 1000 B.C.) forward there were two kingdoms in Palestine — Israel in the north and Judah in the south, Israel being three times as large as Judah and containing rich valleys & high roads, while Judah was rocky, dry & arid as the desert. The people of the south, however, were far less corrupt in their worship.

Two hundred years passed and the divided nations of the Hebrews spent much of their time anointing and assassinating their kings. Finally, the two little Hebrew kings went down to their doom.

Then came the outside powers to take possession of Palestine. Palestine was a tiny land with few natural resources, but strategically it was of great importance, and that is why it was so incessantly the victim of invasion. It was a narrow bridge between Asia & Africa and every great empire-builder, every imperious trading king had to thunder his way across it if he wished to go from east to west or from south to north.

While David lived, these covetous neighbours could be kept off. Palestine was a difficult country for the stranger to conquer, and the great guerilla warrior who knew its hills and valleys and was skilled in military war could beat them off. He had beaten them off repeatedly (Nu. Ch. 21, 24 & Jos. Ch. 8, 9, 10, 11) and thus preserved the independence of Israel keeping alive at the same time the enthusiasm of his people for the worship of the God of Israel. But Solomon had adopted other ways for his heathen neighbours. He had

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conciliated them. After the division of the two Israelite nations, Judah & Israel, Solomon's way was for a long time the sealed policy of the Israelite kings. One after another married the daughter of the kings and nobles of the surrounding nations. As a result, they became more and more pagan, and the influence of the women of the harems was powerful.

This suited the policy and the religion of the kings of the surrounding nations. They wished to possess themselves of the gate to the west and at the same time to promulgate their faiths, and no way looked so easy as to marry their daughters to the Israelite kings.

Thus was the land promised to Abraham going back to heathenism at least, as far as the kings and their courts could make them go.

Egypt was the first to take advantage of the civil war in Palestine, and so came the Egyptian dominion. After Egypt came Assyria from the north. The Assyrian invasion fell first upon the Israelites kingdom. The Israelites fought for three long and ghastly years. At length in 722 B.C. they fell before the Assyrians and all the wealthy and the learned, and 27000 of the best of the ten northern tribes were carried off into captivity in Assyria. There they became mixed up with the people around them. To this day we speak of them as the Lost Ten Tribes. No one knows what eventually became of them. No explorer has ever found them. They faded out of history, and so ended the northern Kingdom.

The Southern Kingdom, Judah, was spared for a while. Then when Assyria went to destruction, Egypt laid its hold on Palestine. When Egypt was overthrown, Babylon reigned the little land. Then, in 597 B.C. Judah, also, came to an end.

In the eighth year of the reign of Jehoiakim as king of

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the Hebrews, Nebuchadnezzar, king of Babylon conquered Palestine, despoiled Jerusalem of its temples and utterly wrecked the city. The conqueror carried off a large number of the rich and powerful classes back with him to Babylon leaving behind the poorer people (chiefly in Samaria and part of Galilee). The people carried off into captivity were the more luxurious and corrupt. Those remaining were the cleaner the more religious. This was about 586 before Christ

The story of the survival of the Hebrew people is largely the story of the men dragged off to Babylon. Babylon was a mighty city at the time of the captivity. Nebuchadnezzar had succeeded his father on the Babylonian throne in 606 B.C. He had annexed Syria to the ~~province~~ empire. He continued the restoration of Babylon which his father had begun and made it one of the wonders of the world. Its outer wall was fifty miles in length, and so thick that four chariots could drive on it abreast. It contained mighty temples adorned with jewels and precious metals and vast palaces brilliant with colored bricks and tiles.

What its size was we do not know, nor the extent of its population, but abroad to the very horizon stretched its vineyards and meadow lands. It had the reputation of great wickedness. But to the miserable destitute wanderers from a little backward hill country, the sight of Babylon's magnificence must have been overwhelming. This possibly disturbed their faith. How could one still believe Jerusalem to be the Holy City of Yaweh the mightiest of the gods? No, Babylon was the true Zion and Bel, the true God, was the real Lord of Hosts. So, to many of the exiles, the God of their fathers died. Their old religion perished. But, nevertheless Judaism, a new religion, was born. For not all the exiles were swept off their feet by the grandeur of Babylon and its gods. A heroic minority refused to be stampeded.

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that minority turned to the dead prophets of Judah, and ask of the teachings of the dead prophets ~~of Judah, and asked the teaching~~ the minority fashioned the younger more fully faith.

Meantime, King Nebuchadnezzar of Babylon put no obstacle in the way of his Jewish captives. All he had wanted was to destroy the kingdom of Judah, merely because its independent existence made his hold on Palestine an uncertain one. He needed Palestine, because it was the bridge between his empire and the rest of the world. Now that he had secured that bridge, he wished the defeated and exiled men of Judah all the good will in the world.

But it can not be supposed that the captives in Babylon suffered nothing from the Babylonians. There were many who could not be at ease in the strange land, so they sat by the waters of Babylon and wept. They hated the new land, for it was not their own. In their minds they looked back to the little hills of Palestine. Like beggars around a fire, the exiles warmed their heart with tales of past glories, with glowing stories which they elaborated about Moses, David and Solomon. They could not dismiss entirely the great Israelite idea of the promise given to Abraham, repeated to Jacob, and again to David, that through them the Messiah should come whose throne should be the throne of David, whose city was the Jerusalem, which was to be the centre to which the peoples of all the earth should come.

Many of the exiles grew rich and powerful within the court of Babylon and forgot the humble land from which they had come. The rest plodded on in aching woe. Sickness, living in their own wretched quarters outside the city, the prisoners and slaves of the profligate palaces within — they, the chosen people who, in the days of their pride, had received God's promise that there should never be wanting a man to set on the throne of David. Why had God forsaken them? Was it because of their sins that He had taken back His word?

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They could not sacrifice to God, for sacrifice in Babylon would have been a violation of their Deuteronomic code of laws revealed to them fifty years before. Jerusalem was the only proper place to sacrifice. Nevertheless, they devoted one day of the week (the Sabbath) to undivided thought of God. They prayed and feasted in their little Synagogues (Synagogue really means meeting house), always with their faces turned towards Jerusalem, and piteously begged for the coming of the day of their redemption.

Elijah

The figure of Elijah, the sternest of the Hebrew prophets is one of the most noble encountered in the pages of the Old Testament. He lived in the reign of Ahab in the first half of the ninth century B.C. 100 years after David.

"Fear not," says Elijah to the widow, "do as I tell you, for the Lord God of Israel says, 'the barrel of meal shall not waste, neither shall the cruse of oil fail.'" The woman obeys Elijah, and she and her household eat many days of the barrel of meal wastes not, and the cruse of oil does not fail. This is the clear forerunner of the story of the feeding of five thousand by Jesus. Elijah revives the dead Child of the widow, by an unknown factor. Elijah makes rain fall for Ahab, whose wife is Jezebel. (Cf. Story of the Tapa of in 2nd Jesus time). Elijah struck the water of Jordan with his wrapped prophet's mantle & the waters parted, when Elijah & his successor Elisha walked across dry-shod. And it came to pass, as they still went on, & talked, that, behold there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven. Such is the setting supernatural close to an earthly life which is all supernatural. He is the forerunner of Messiah and to this day takes part in the Jewish feast of the Passover.

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The Origin of Sacred War among Israelites

P. 136

On the morning after the day of their coming into Canaan (as by Moses from Sinai) they were confronted by the first of human necessities — were they to starve or steal? Apparently the Israelite had little compunction. Since the land itself was theirs, everything that it contained was theirs. They rifled the barns of the Canaanite farmers, and took the corn of previous years which the farmers had stored for themselves and their families. The Canaanites, overwhelmed by immeasurably superior numbers fled to the neighbouring stronghold of Jericho. Such was the first event in the conquest of Canaan, and it called for a new conception in the minds of the Israelites of the Covenant of God with His people. God had indeed given this land to His own but only in the sense that He would stand by them while they conquered it — wiping out its present inhabitants root & branch, men women and children. The priest told them it was so, and in proof of it they produced a book of Commandments by Moses, which no body had ever seen before, or so as far as we know, has ever seen since.

From this time forward war became a sacred act, attended by rites of purification by divine mysteries, and by ceremonies of sanctification. Thus in the history of the Hebrew people warfare, aggressive warfare, with all its horrors was the creation of the priest. Yet they were the children of Abraham. [Hall Caine's Art

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P. 184 The spirit of Samuel appears to the woman of En-dor, who told and tells Saul that God had departed from him, and had given his kingdom to David, and that the Lord would give his kingdom into the hands of the Philistines.

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The Jewish History.

The children of Abraham grew to minority status in Egypt, then a troubled country resentful of the foreign Hyksos kings who were finally expelled in the sixteenth century B.C.

In the first flush of the New Empire they multiplies rapidly, and even enjoyed comparative favour under one of the pharaohs, probably Akhen-aton, in whose partiality towards monotheistic worship they began to see advantage. It was a brief respite, for early in the fourteenth century Tut-ankh-Amen vigorously restored the old gods and looked askance at the fertility of the Israelites. A period of persecution followed during which Moses appeared as the Saviour of the twelve tribes.

Moses was a dictator. He had to be. Like Hitler he saw unifying purpose in pride of race & inspiration for his people in a new religion. There was nothing original in this approach. He learned both more heinous Racialism from the Egyptians, who in his day wore artificial chins left to emphasise their ethnic unity.

And he was as ruthless as any dictator. There was to be no compromise or mixing with enemies. "Thou shalt smite them" he is supposed to have insisted, "and utterly destroy them; thou shalt make no covenant with them: neither shalt thou make marriages unto them..... For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." But there were many lapses from the grace & in due course prejudice was relaxed. The Stranger sojourned under

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the same law as the home born & intermarriages were numerous.

In other ways too, the Mosaic policy was unsuccessful. By the time of the death of Solomon in 930 BC the Israelites had only established a brief supremacy over Palestine, which quickly waned after the passing of the wise king. Dissension led to division into the Kingdoms of Israel and Judah, living under the constant shadow of Assyrian conquest. In two centuries Judah was reduced to submission, while Israel was utterly crushed and the majority of its people banished to remote corners of Assyria (721 B.C.). A century later Assyria gave way to the new Babylonian Empire and in 586 BC Nebuchadnezzar destroyed Jerusalem & razed the Temple to the ground.

In this period of conflict, change and temporary glory between David & Nebuchadnezzar a definite class structure & religious cleavage began to emerge. The old code of equality gave way to exploitation & oppression. The result was the renewed organisation of the common people on a basis of monotheism and ethnic pride. Foreign gods & alien ways were denounced by the prophets from Elijah to Jeremiah essentially because of their association with the predatory upper classes. Morality & simplicity were stressed. Mr Feisal (No Ease in Zion) calls it a supreme effort by passionate desert adherents against civilisation, but Mr Feisal's interpretations are apt to be those of a very civilised man. Actually like Gandhism of the 'twenties it was no more than the only possible effort against oppression.

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Fifty years after the fall of Jerusalem, the decadent Babylonian Empire succumbed to the Persian. The Jews were granted full cultural autonomy under Cyrus & left free to return to Jerusalem, if they wished. A small but influential community was re established there and the Temple was eventually rebuilt. The majority of the Jews, however, who were a very different people to those of the previous century, preferred to enjoy the prosperity and freedom of the flourishing cities of the Persian Empire. Zionism was then much as it is now.

This peaceful epoch lasted a bare two centuries but was marked by an extraordinary cultural revival & the ratification of religious worship and moral law. The codified version of the Torah, or the Five Books of Moses, was proclaimed by Nehemiah (444 B.C.), who continued the old insistence on exclusiveness as a means of holding the now widespread children of Israel together. It helped them, when the Persian Empire collapsed, to resist the assimilationist policy of the tyrannical Greek monarch Antiochus III and to establish their independence under the rule of their own Maccabean princes.

The same spirit compelled the conquering Romans to recognise their autonomy for a while but in 65 B.C. Pompey took Jerusalem and forced them into rebellious subjection. In 70 C.E. (Common Era) the temple was again destroyed, but the struggle for freedom continued till the work of destruction was completed some sixty years later.

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In the years between Nehemiah & the Roman conquest, internal cleavages and religious dissension again increased as the result of the widening gulf between the upper & priestly classes (Sadducees) and the common folk (Pharisees). And once again there was reformation of the moral law & tightening up of the group spirit, which continued as the rise of Christianity introduced another disintegrating factor. It found final expression in the Talmud & by the sixth century of the common era (C.E.) the Jews were firmly moulded in the patterns it approved.

Today the internal struggle is renewed. Thousands of Jews realise that their emancipation is largely illusory, that it applies only to a small class in which particular individuals enjoy a highly privileged but not very secure status. They know that the old technique of religious revision and group appeals must be replaced by active participation in the class struggle.

With the rise of the Roman Empire the Jews began definitely to move Europewards and by the tenth century they had moved in such numbers that they can be called a European community. Anti-semitism, which was previously generalised, began to be crystallised into a formidable movement. It is sometimes called a religious prejudice, but it coincides with immigration (always a factor in racialism) and the growth of the Church as an economic power.

Popular feeling accepted it readily. The people were impoverished and the Jews were

taking the bread out of their mouths." They were in occupation of Christian lands, which the owners had often sold to take themselves off to holy places in preparation for the expected coming Christ. They were given to usury (a practice into which anti-semitism had driven them). They were in league with the Moslems. They were perfidious deicides, prone to the ritual drinking of Christian blood, the desecration of the Holy Eucharist, and all kinds of sharp practice. Some even believed they were deals with concealed tails, but a most obvious odour.

The Crusaders therefore butchered Jews and Moslems with almost equal savagery. The blood of ten thousand Jews seeped into the Rhine land when the first Crusade passed through it in 1096. Three years later, when Godfrey de Bouillon entered Jerusalem, he ordered all the Jews to their synagogues where he had them burned alive. It was also thought fitting to make Jews pay for the crushing of the infidel. To help the Third Crusade they were compelled to render up a quarter of their moveable property. To ransom Richard the Lionheart they had to contribute three times as much as the city of London.

But their docility & willingness to pay did not save them from pogroms in England, most of which followed blood libels. Indeed this cannibalistic accusation originated in England & spread from it to the rest of Europe.

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The first case was that of Little William of Norwich, afterwards canonised as a martyr who was said to have been sacrificed on the eve of the Passover in 1144. Others followed all over the country & the idea became thoroughly impregnated in English literature, song and folk-thought during the next hundred years.

The most famous of these cases is that of Little Hugh of Lincoln, also beatified, whose martyrdom is celebrated in the Prioress's Tale & a well-known ballad. He, poor boy, was 'sticked like a swine' by the Jew's daughter, and then thrown in Our Lady's draw-well full fifty-fathom deep. The effect of these accusations and the intervening extortions was that by the end of the thirteenth century the Jews were considerably reduced in numbers and practically sucked dry. They were then expelled.

In the mid-fourteenth century the Black Death added diabolism to their responsibilities because of the superior hygienic habits they remained remarkably immune to its ravages. Obviously it proved they had caused the sickness themselves as part of an organised plot to re-establish Jewish ascendancy. They were consequently massacred in 60 cities & 150 towns & villages. The Christians were not going to let them get away with anything.

In Spain in the 14th century Moslem rule was declining & Christianity was consolidating its dominance. The Church was not only a

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feudal prop but its dignitaries were wealthy landowners themselves. So the inquisition was as much concerned with the subjection of the emerging Middle Class as with hunting the heretic. And the Jews were both heretics and traders. It was doubly right to liquidate them.

The job was well done. In 1391 fifty thousand Jews were exterminated but the holy task was continued, notably under Torquemada with unabated zeal. In 1492 it was completed with the Great Expulsion. It must have been a heartrending sight. "Harrowing pictures," wrote Isaac Morata of Seville, "float continually before my eyes, pictures of a vast tortured movement of humanity who, with the God of Israel quickening their hearts, struck onwards and away from the saddened beauty of the country which had sheltered them for hundreds of years." The Dark Ages were in full swing for the Jews. The ghetto was their home.

Three centuries later they emerged stunted in body but not in mind into a world echoing with the cry of Liberty, Equality, Fraternity. They found opportunity and made the best of it. Some made too much.

In thirty years the echoes began to die down. The defeat of Napoleon & the Congress of Vienna practically restored reaction & discrimination. The Jews were being headed back to the ghetto again. But then as now they did not know it.

[Cedric Dover's The Kinsmen of Race 1939 pp. 51 to 61

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Max Muller himself joined in the fight against the Aryans he had sponsored. 'Some,' he said, 'are ethnologist who speaks of Aryan race, Aryan blood, Aryan eyes & hair is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or a brachycephalic grammar.' He recantation, however, scarcely affected his own subsequent mode of expression or that of the authorities who clustered round him.

So the Aryan myth lives on. Men believe what they want to believe. The pruned branches of racialism sprout again. It will always be so while we water the tree. Onpage 10

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History of Egypt

[by E. A. Wallis Budge in the Home University Library of 1925–1934 (1940 edition)]

The Nile Valley and the Ancient Egyptians.

When Hecataeus of Miletus (570-476 B.C.), and following him, Herodotus of Halicarnassus (484-406 B.C.), stated in their works that the soil of Egypt had been gained (from the waters) and that the country was the gift of the river (i.e. the Nile) they spoke more truly than they knew. It is a well-ascertained fact that a very considerable proportion of the soil of Egypt between Aswân (Syene) and the Mediterranean Sea has been brought down from the mountains of the Soudân and Abyssinia by the Nile and spread over the country in a layer of varying thickness from 11 to 65 feet. Experts have calculated that during the last 5000 years the average annual deposit of mud by the Nile in Egypt has been at the rate of 4 to 5 inches per century, and that the depth of the soil has increased by some 16 feet during this period.

The great river of Egypt has also added to the soil of the country regularly by means of its annual inundation and the Egyptians knew that their prosperity, indeed the very lives of themselves and their cattle, depended upon its life-giving waters. The river was deified at a very early period, and the worship of the God of the Nile was probably the oldest worship in Egypt. The Egyptians called him as well as the Nile "Hep" or "Hâpi"; the meaning of this name is unknown. Modern nations know the River as the "Nile" from the Greek "Neilos," a name which is first met with in the writings of Hesiod, a Greek poet who wrote about 720 B.C. The meaning of "Neilos" is also unknown. The author of a hymn to the Nile-god says, "If thou didst fail to appear from thy place the gods would fall upon their faces, and men and women would perish." In the Bible, Egypt is called "Mizra-im" (Genesis x. 6) and this dual name-form evidently refers to the two great divisions of Egypt, the South and the North, into which the Egyptians themselves always spoke of their country, or as we say Upper Egypt and

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Lower Egypt. They also called it "Kam", i.e. the "Black Land" because of the dark colour of the irrigated land as distinguished from the Deshret i.e. the "Red Land" of the desert. A poetical name for the whole country was "Ta-mera", i.e. the "Land of the Inundation"

When the earliest settlers arrived in Egypt, probably from the East they found many pools & lagoons in the land on each side of the river and during the Inundation, when the waters covered the whole valley for two or three months each other, their lives must have been miserably indeed. But they soon learnt how to connect the pools by means of canals & how to construct dykes which served the double purpose of containing walls for the lakes & pools and roads for the people. The land near the canals was devoted to the crops. The people were divided into a large number of small & big communities, each called Kesps in historic times. Each Kesp (= 'pasture for cattle' & later 'district' & 'province') translated by Greeks by nomos, our name) had its governor and each had its own god & object of worship, as also a totem i.e. badge, or token, representation of which the members of a clan bore on some part of his body, and often on his raiment and on each of his possessions. A totem was some material object, animate or inanimate, which a tribe or family adopted as its badge or token. The number of nomes about 1500 B.C. was 42; Upper Egypt contained 22, & the Lower Egypt 20. Modern Egypt is divided into 14 provinces, which are subdivided into 84 districts; Upper Egypt contains 8 provinces & the Lower 6. Some writers think that about 1500 B.C. the population was over three millions. In the reign of Vespasian (A.D. 69) it was enclusive of slaves, 8 millions Competent authorities in Cairo think that is now (1924) about 140 millions.

The prehistoric native of Egypt, both in the Old and the New Stone Ages was an African, but what he was like, no one can say exactly, for no figures, or statues, or pictures of him exist. The earliest settler in Egypt probably made his way thither from the South. Here are many things in the manners & customs and religion

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of the historic Egyptians, that is to say, of the workers in the land, that suggest that the original home of their prehistoric ancestors was a country in the neighbourhood of Punt and Punt. The historic Egyptians divided mankind into four groups: (1) the Hemehu (Libyans), who had fair complexions, and sometimes blue eyes; (2) the Āmu, or nomads of all sorts in the Eastern Desert with yellowish complexions; (3) the Nehesu, i.e. Blacks, who were the issue of the god Rā but had no mothers; and (4) the Rekhtiu, the Egyptians themselves. These last sprang from the tears that fell from the eyes of Rā; this name means that they had no feet to go upon, and were forced to progress on the words remit, a 'tear' and remi, to weep. The painted reliefs in the tombs & temples show that the average Egyptian was of a reddish brown colour, with a long head, big eyes, full cheeks, a moderate-sized nose, a wide mouth, thick lips, a square chin, broad shoulders, long arms, hands & feet, and somewhat plain body. But many of these characteristics are different when the man represented had foreign blood in his veins. The dried bodies of the late prehistoric period indicate with tolerable clearness the physical characteristics of the native dwellers in the Nile Valley at that time. The specimens exhibited in Museums show that it quite clearly that the native Egyptian was neither a Semite nor a Negro, and that the later pictures of the Egyptians about their physical forms are based upon well-established traditions about their physical forms in ancient times..... From the earliest times the physical characteristics of the families of the land-owning and governing classes must always have been modified by concubinage, and in the working classes marriages with aliens must have produced unusual types of features. The examination of the skulls of Egyptian mummies made by many authorities have not produced decisive results or supplied definite information about the particular African race to which the Egyptian belonged. This is not to be wondered at, for only Kings & members of their families & high officials were mummified, and the evidence

× Hemehu ہیمہو مصری دیوتا کا نام جو لیبیا کے باشندوں کا دیوتا تھا

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of the monuments often suggests sometimes shows clearly that royal personages and highly placed men were of mixed race. Of the form and similitude of the millions of Egyptians who were not mummified, nothing is known. ਓਹ ਕਿਸ ਤਰਾਂ ਦੇ ਸਨ ਤੇ ਓਹਨਾਂ ਦਾ ਸਰੀਰ ਓਹ ਕਦੋਂ ਸਨ, ਨਵੀਨਤਾ ਸਨਦੀਨਤਾ, ਸੋ ਤਕਨੀ ਸਨ ਕਿ ਓਹ ਸਾਨੂੰ ਮੁਸਕਾਨ ਨੂੰ ਕਿਹੜਾ ਸਨ. It seems quite clear, however, that the people of the Southern end of Egypt were a mixed race, springing partly from the Nile Valley & partly from the country to the North-east of Egypt; and that those in lower Egypt, i.e. the Delta, had in them a strong strain of Libyan and perhaps also of Southern European blood. The Semitic traders who entered Egypt from the north or South of Arabia in very early times influenced the Egyptian mode by their method of trade & by marriage with the natives. But in spite of all the immigrations of foreign conquerors & peaceful settlers, the Egyptian type remains unaltered. Soil & climate have made the Egyptian what he is, and what he is, he always has been. His country is the gift of the Nile, and his character is the gift of his country. Men & animals domiciled permanently in Egypt either become assimilated or die out.

The Egyptians of the old & new Stone ages — Egyptian Chronology.

At a period that we may reasonably place before 10,000 BC the deserts on each side of the Nile Valley were inhabited people who probably lived in exactly the same way as their remote descendants did until about a century ago. In process of time some of them settled down in the oases, where they may have kept domesticated animals of some kinds, and others settled on the skirts of the desert as near the river Nile as possible. The period during which these savage people lived on the banks of the Nile is called the Old Stone Age; when it began no one can say, but authorities on the Old Stone Age in Southern Europe and the neighbouring countries think that it came to an end about 10000 BC, or possibly earlier. Working remains of the Egyptians of this period are roughly worked flint

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New Stone Age 10000 B.C. to 4000 B.C.

which are found scattered about various places in the desert and on the high lands near the River. Their food, their occupations, their implements & weapons were just as those of Old Stone Age people elsewhere, with such variations as local conditions of the country imposed.

There is no reason for assuming that the Old Stone Age ended suddenly or abruptly, or that such rudimentary civilization as the Egyptians possessed at that time was destroyed by invaders or by some convulsion of nature. On the contrary it continued to exist in the New Stone Age, but it was greatly developed, and of the form which it assumes, say, between 10000 B.C. & 4000 B.C, many of its essential features & characteristics passed into the wonderful culture of the historic Egyptians, i.e. the Egyptians who lived under the rule of kings who claimed that they were the lords of both Upper & Lower Egypt and who reigned from about 4000 B.C. downwards. Of the happenings of all the early parts of the New Stone Age nothing is known, but we may be sure that the Egyptians gradually settled on the soil that the Nile was depositing regularly on its banks and learnt to heap up mounds of earth on which to live during the period of their annual inundation, and to make dykes which served as roads from one village to the other, and to improve the shapes of their flint weapons and tools and digging implements. Every thing belonging to the greater part of the period of the new Stone age has disappeared.

Prehistoric Period 4000 B.C. to 3000 B.C.

But towards its close the Egyptians began to bury their dead in graves, and from the objects that have been found in them many facts relating to their civilization have been ascertained. The graves at Nakādah, a prehistoric site lying a few miles to the north of Luxor (Thebes) are considered the most typical of the period, and similar graves found elsewhere are spoken of as graves of Nakādah period. But there must be graves of this kind far older than these, for it is impossible to think

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that they were the first of their kind made by the Egyptians.

When the graves at Nakádah were made, the Egyptians were living in a comparatively high state of civilization (see below), but had they progressed to that state of civilization of and by themselves, or did it represent the influence of a foreign people? It seems incredible that a people who dwelt on the land deposited by the Nile, and who lived upon the results of their agricultural labours and their hunting expeditions, could have invented all the handicrafts that produced the objects found in the Nakádah graves. Unfortunately we have no examples of the objects produced in the Delta at this period, but if we had, we should probably find that they bore traces of Libyan or European or Semitic influence, or perhaps of all three. That some foreign influence was at work in Upper Egypt at this period is well-nigh certain, and it is nearly as certain that it was due to the presence of a people who had migrated to Egypt from the East and whom we may call Hamites. They came either as traders seeking markets for their wares or as conquering invaders, and some of them settled in the Nile Valley. The climate & soil and water had their usual effect on the newcomers: Egypt absorbed them and the Egyptians adopted some of their ideas and methods of work. But the trader of those days was usually accompanied by the fighting man, who was able to supplement with force the efforts at peaceful penetration made by the trader. The Hamite was a man of higher intelligence than the prehistoric Egyptian and he was better armed; and in the trials of strength & fights which necessarily followed his settling in Upper Egypt, he became the victor, and Egyptian the vassal. Reinforcement of the kinsmen of the conquerors arrived from time to time and so the hold of the foreigner on the country was strengthened and his authority extended. By what route he entered Egypt is immaterial, but it was probably either by way of the Blue Nile and Nubia or by the age-old caravan routes from the Southern end of the Red Sea & the Eastern Sudán. His

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towards the close of the New Stone Age two great foreign influences were at work in Egypt, viz: the Libyan from the West and the Hamitic from the east or South-east and under these the Egyptian must have developed considerably.

In process of time there arose in the North of the Delta a man who was able to impose his will on all the Chiefs therein and he assumed the title of "Bati" which means practically "King of Lower Egypt". And probably, though at a later time a ruler arose in the South who called himself "Nesu" meaning perhaps "King of the South" or Upper Egypt; both these titles were adopted by the kings of the historic period and they are undoubtedly very ancient. Of these Batis & Nesus nothing is known but the names of nine out of the 120 Batis who must have reigned are preserved on the Palermo Stone [This is a fragment of a large diorite slab which when complete contained the names of the prehistoric Kings of Egypt and those of the historic period until the middle of the Vth dynasty. It is about 17½ inches high & 10 inches wide it is preserved in the Museum at Palermo; hence its name.] How long these kings reigned cannot be said but their rule probably lasted for a few hundred years. The Kingdom of the North & the kingdom of the South existed independently & the Egyptians in each worshipped their own gods, observed their own manners & customs, and followed their own occupations, which were in each case solid and regulated by the annual Nile-flood. The capital of the kingdom of South was at Nekheb or Nekhen (Greek Hierakonpolis) 10 miles north of Edfu; the vulture was its tutelary goddess. The capital of the kingdom of North (Nekhebit) was near the mouth of an arm of the Nile, and was called in historic times Per. Uatchit by the Egyptians & Buto by the Greeks (the Rhythenotite arm of Hotbeny). The principal object of worship was the uræus, and in later times she was depicted in the form of a woman with the head of a uræus (serpent-goddess)

The infiltration into Upper Egypt of people from Punt

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Beginning of Historic Period 4000 B.C.

or Somali-land and the adjacent country must have gone on century after century perhaps for two thousand years during the latter part of the New Stone Age. But towards its close Egypt was invaded by a warlike host from the same regions, whose leader conquered the kings of the South & the North, and united their two kingdoms and made himself the overlord of the whole country. The invaders were not men of an inferior race, and they were certainly not negroes of any kind but they were better armed than the inhabitants of the Nile Valley, and their civilization was of a far higher character. The greater number of them were probably what are called "Hamites" but their leaders may have sprung from a people of a still higher grade of civilization than they possessed. Be this as it may it is quite certain that the invaders conquered all Egypt, and that they came from the South. They established themselves on both sides of the Nile about 12 miles north of Edfu, and little by little advanced northward until they reached the Delta where their progress was resisted with great vigour. The only account of their conquest is contained in a text composed during the Ptolemaïc period which is cut upon the walls of the great temple at Edfu. Several large reliefs, also sculptured on the walls, illustrate parts of the narrative. These conquerors of all Egypt were the founders of the long line of its historic kings. It is again these people who are supposed to have brought with them the worship of Osiris (& Horus* = Hawk), who in historic times became the god of the resurrection (Sun worship), and the ancestor god of all Egypt. His enemy was the god Set, the "Evil One," the "Striking Face". When did this happen?

Egyptian Chronology

Any attempt to assign a date, even an approximate one, to the conquest of Egypt by the Southerners must raise the vexed question of Egyptian Chronology. The native Egyptian materials for Chronology consist of selected lists of kings cut upon Stone tablets at Karnak, Abydos and Sakkárah, and

* Horus was son of Ra or Osiris and Aset

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the fragments of a long and probably nearly complete list of kings written on a roll of papyrus (now broken) preserved at Turin and the fragments of a list inscribed on the Palermo Stone. The names on the Papyrus list were about 330 in number as Brugsch calculated, but down to the reign of Nekhtnebef, the names of about 380 kings, kinglets and queens regnant can be known.

The pioneers of Egyptology attached much importance to the list of the kings of Egypt that was compiled from old sources by Manetho who became a priest, and wrote a history of Egypt, it is said at the request of Ptolemy II Philadelphus. The historical part of this work is lost, but four versions of the king-list are extant and the oldest of these is found in the Chronicle of Julius Africanus, a Libyan who lived in the third century A.D. This is preserved in the Chronicle of Eusebius, Bishop of Caesarea (A.D. 264-340), where a king list, containing many interpolations, presumably by the bishop himself, is also to be found. Africanus makes 561 kings reign in 5524 years, and Eusebius 361 kings in 4480 or 4780 years; the version of Africanus agrees better with the monuments than that of Eusebius. The first section of Manetho's king-list deals with the dynasties (i.e. groups of hereditary rulers) of the gods, demi-gods and Nekues or Spirits (Manes) who reigned in all 24,836 years. The Nekues who may well have been the prehistoric kings of Egypt reigned in all 5813 years. In this first section he also gives dynasties I–XI of the kings who were men; in the second section dynasties XII–XIX and in the third dynasties XX–XXX. These sections contain many mistakes, as the evidence of the monuments proves, but taken as a whole Manetho's work is very useful.

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The contradictions in the results obtained by modern writers on Egyptian Chronology seem to be due to the fact that (1) some authorities have tried to fix a date for the beginning of Egyptian civilization, whilst others have endeavoured to discover (2) when the first King of united Egypt began to reign. The dates 5869 B.C., 5702, 5613 and 5004 given by different writers, may quite well indicate roughly the time when Egyptian civilization began, but in the light of the information that we possess none of them ought to be used to date the reign of the first king of all Egypt. The earlier Egyptologist Lepsius gave as that King's date 3892 B.C., Bunsen followed with 3623 B.C., Lieblein with 3893 B.C., Brugsch's date for the reign of the first king of Egypt, 4400 B.C., is not far removed from that which Meyer gives for the introduction of the Calendar at the beginning of the Sothic cycle that began 4241-4240 B.C. (but the Calendar might just well have been introduced at the beginning of the previous Sothic cycle i.e. 5702-5701 B.C.) The Egyptians of the latter part of N.S. Age must have known that their ancient Calendar of 360 days was defective, or they would never have added to it five days, each of which, in later time, was celebrated as the birth day of a god. The date proposed by Lepsius is more in harmony with the evidence of the monuments than that of Meyer. Hall proposes 3500 B.C. for the beginning of the 1st dynasty (Cambridge History. I p. 173).

The fact is that no certain date can be given for the reign of the first King of all Egypt and most of the early Egyptian dates may be wrong by as much as three centuries. The dates of the Kings of the XVIII dynasty (about 1600-1360 B.C.) have practically been fixed by the cuneiform inscriptions, but strictly accurate dating can not begin until about 700 B.C. The dates proposed

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by Brugsch and Meyer for the important dynasties are as follows:—

Dyn I	Brugsch 4400 B.C.	Meyer 3315 B.C.	Old Kingdom
" III	" 3966 "	" 2895 "	
" VI	" 3350 "	" 2540 "	
" XII	" 2466 "	" 2000 "	Middle Kingdom
" XVIII	" 1700 "	" 1580 "	
" XIX	" 1350 "	" 1328 "	

(See Cambridge History, I, p. 656 ff)

Prehistoric Egyptian Civilization

It is from the objects found in the graves of the latter part of the New Stone Age found at Nakádah & other places that a picture of the State of Society has been drawn. Graves are found just beyond the cultivated land on the edge of the desert among the sand & stones; the land even in these early days was far too valuable to bury the dead in. The body is sometimes wrapped in a reed mat, somewhat resembling the coarse bark-cloth of modern African peoples and sometimes in the skin of an animal, probably of the gazelle family. In historic times the dead man was sewed in a bull's skin and many African chiefs are buried in bulls' skins to this day. Sometimes the body was laid in a box or wicker-work case, and sometimes a large earthenware pot was inverted over it to prevent it from being crushed. It lay on its left side with the legs drawn up and the knees almost touching the chin; the hands are held up near the face. This is the position which a child has before birth, and Egyptians of the historic period seem to have thought that the spirit body would appear in this attitude just before its resurrection. In some graves the head alone only are found, and in such cases the bones were probably imperfect by being buried in the

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ground for a time. One authority thinks that the early Egyptians dismembered their dead to prevent their return as vampires* and that the later Egyptians protected themselves against their dead by the use of mummification & coffins. In some countries of the Sudan the dead are put out for the driver ants to clean the bones, which they do effectively in twenty four hours; the bones are then collected & preserved, or reburied as human bone were buried in the New Stone Age.

In the graves are found earthenware pots containing food of some kind, which shows that even at that early period the Egyptians did not think that a man's existence ended with his death. Though the potter's wheel was unknown in prehistoric times, earthenware pots, vases, saucers etc of various shapes and sizes were successfully made of a reddish clay with wonderful symmetry & accuracy of form. The oldest pottery is made of a reddish ware & is polished or burnished, and decorated with black tops. Next we have bowls and vases made of yellowish drab ware, on which are painted in red or reddish brown outline figures of men & women, crocodiles, hippopotami, ostriches, reed boats and boats with sails etc. The tall narrow pots with ribs & ovary projections & represent bags, seem the copies of pots made of stone. The worker in stone produced beautifully shaped pots in quartzite, diorite, granite and other hard stones, probably without the help of a drill, and he polished them without the polishing table. In the art of flint-knapping the prehistoric Egyptians were past masters, and their flint knives, spearheads, arrow heads, scrapers, borers, axe-adze digging tools, heads etc are unrivalled for their size and fluting, and polishing; and the sawlike edges of the knives are marvels of the New Stone Age graves show that the Egyptians were as much at home in carving in ivory and wood as in stone. In some of them objects in gold & silver and copper have been found, and all these metals must have been brought

* ایک مشہور مصنف کا خیال ہے کہ

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from the Sudan, the gold & silver probably from the country and streams near Ta-Neter & Kawa Nill, and the copper from the region of Sangniaba. The ivory for the figures of men and women and for the hairpins of the women must also have come from the Sudan, for the elephant would hardly have found sufficient food in Egypt. All this suggests that the products of the South were sent to Egypt tied up in bundles and carried either on the backs of troops of men, or on asses. It is said that the ancestor of the ass of the historic period was of African origin, and that his home was in the mountains of Central Africa; certainly in early historic times the ass was the only transport animal known to the Egyptians.

Other objects found in these prehistoric graves, i.e. the ivory & stone figures, show that the men usually wore a short skirt which was made of the skin of an animal, and that the women wore a closely-fitting garment, perhaps made of fine bark-cloth and in later times of linen, which reached from the shoulders to the ankles. Slaves & dependents and children wore nothing, and most of the men & women of the peasant and working classes must have gone about their duties unclad. Sometimes the women had figures of animals (their totems) and amulettic signs tattooed on various parts of their bodies, but whether these were regarded by them as a protection against evil spirits or as ornament cannot be said. Tattooing was practised at all periods of Egyptian history & designs in blue may be seen on the faces of working women from one end of Egypt to the other at the present day. Some women shaved their heads, but others let their hair hang loose over the shoulders, and yet others tied it up at the back of the head, where it was held in position by bandlets, hairpins, and a kind of comb. They painted their eyelids with a bone or wooden "needle" as the Arabs now call the eye-paint stick. At first eye-paint was used as a medicament, but later the painted

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eyelids were considered as ornament of the face, and in later times still the painting of eyelids assumed a ceremonial importance. Women wore necklaces, the beads being made of flint, hard stones of various kinds, crystal agate, carnelian, agate etc; their bracelets were made of flint and ivory or bone and some are large enough to have been worn as armlets or anklets.

Why did the Egyptians of the latter part of the New Stone Age bury their dead and place with them pots of food, flint knives and weapons and all the various objects that have been mentioned above? So far as can be seen they made no attempt to preserve the dead by artificial means, as did the Egyptians of the historic period who invented an elaborate system of mummification, for the bodies were merely dried before the burial. The dead were expected to need the food buried with them, and to use the flint knives and other weapons either in defending themselves against the onslaught of foes or in attacking the savage creatures of dead land. It seems clear that the Egyptian even at that early period believed in a future life and that belief was probably the foundation of the highly developed doctrine of immortality and resurrection which are such prominent features of the religion of the historic Egyptians. At the same time it appears that a renewed existence was supposed to be the lot only of chiefs & folk of rank and quality.

The earliest dwelling or house of these prehistoric Egyptians was built of reeds or small branches of trees made into large mats which were tied on to stakes driven into the ground; its form was circular, and when warmth was required its sides were plastered with mud. Some very early models of houses in our museums show that their form resembled that of a modern beehive. The oldest god-house, or shrine of the object of worship, was also round, and it may be noted in

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passing that the Churches in Abyssinia at the present time are round in the later period the house & the god-house took a square or rectangular form, and were made by fastening mats & fixed stakes or posts driven into the ground; a mat was tied over the top to form a roof, and the whole or part of one side was left uncovered & served as a doorway, which the round house lacked. The form of the square god-house was perpetuated in the stone shrines that are seen in the great stone temples of the historic period. Brick houses came in later but whether brick making was a native or foreign craft is an open question.

The master of the house slept on a rectangular bedstead of much the same shape as the ankareb common everywhere in the Sudan at the present time; members of the family slept on mats, and slaves and others on the bare ground. The models of oxen and a young bull suggest that the breeding and rearing of cattle formed one of the principal occupations of the life of the prehistoric Egyptian, and both bulls & cows possessing certain physical characteristics were worshipped by him, the former for their strength & virility, and the latter for their beauty and fecundity.

The Language & Writing. The Language in use throughout Egypt in the New Stone Age was probably Nilotic in character but nothing is known about it. Both in Upper and Lower Egypt it must have borrowed words from the neighbouring countries. The inscriptions of the early part of the historic period contain definite traces of Semitic influence but whether this was the result of one or more invasions of the Semites into Egypt or of peaceful trade intercourse between Semites and Egyptians, or was due to a very ancient affinity between the Egyptian & Semitic languages in prehistoric times is still an open question. From time immemorial there must always have been

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much intercourse between the Eastern Delta and the countries now called Palestine and Syria, and the terminus of the Eastern caravan routes was probably on or near the site of the great city of Annu (Heliopolis) of the historic period. Here merchants of many nationalities met, & here many different languages were spoken. The religious & political importance of Annu in historic times was based upon its importance as a trading centre in predynastic times and in all periods it formed a centre from which the religions and languages of Oriental peoples spread into Egypt. On the other hand the knowledge of the religion and language of the prehistoric and historic Egyptians might flow from it into Babylonia and Assyria, and no doubt it did, but the influence of our civilization on the Egyptians had on the peoples of those countries was at no time as great as some have positively asserted.

There is no evidence that the Egyptians of the Neolithic Age had invented the art of writing, but there is abundant proof that they could draw pictures of the symbols of their totems and sacred animals and objects. These symbols are found painted on pots at Nakádah and are emblazoned on standards fixed in the prehistoric boats; many of them reappear in the names of gods in the historic period, and they form the oldest Egyptian hieroglyphs known. They are very important as showing that the earliest attempts to write in Egypt were made by native African Egyptians, and there is every reason to believe that the gods represented are of Nilotic origin. The hieroglyphs used by the historic Egyptians for some of the signs of nomes were derived from these symbols of standards drawn during the latter part of the prehistoric period. On one prehistoric standard we have the picture of an elephant, which shows that this animal, or perhaps was at one time a sacred animal, or perhaps a totem, but his worship seems to have died out in very early times, probably soon after he withdrew

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to the forests to the South of Egypt. Seeing that the prehistoric Egyptian painted pictures of animals, etc on his pots it is not surprising to find small wooden cylinders with inscribed signs on them which may represent natives. These must have been employed for rolling on clay or mud, and they were used by the Babylonians i.e. for sealing purposes. Many think that the use of the cylinder seal in Egypt is due to Sumerian or Babylonian influence, and conflict with the use of the Stone knife-head and brick-making, as proofs that Egypt was at one time invaded by a people who were akin to the dwellers on the Euphrates. Though at present it seems certain that the Stone knife-head originated in Sumer or Babylonia there is no evidence to show that any foreign people taught the Egyptians how to make bricks, or were the first to use the seal-cylinder. The hieroglyphs drawn in outline on a clay tablet found by Prof. Langdon at Kish, near Babylon, early in 1924 closely resemble those found on several of the objects of the early historic period which were excavated at Abydos and neighbouring sites. As it is asserted that the tablet was written about 3700 B.C. it might equally well be quoted as a proof that the Egyptians borrowed their hieroglyphs from the Sumerians, or that the Sumerians borrowed theirs from the Egyptians.....

The objects found in the tomb of Aha show that the Egyptians were now able to write in hieroglyphs sentences with connected ideas, in fact that they had acquired, probably under the influence of people from the north or north-east, the art of writing.

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The Old Kingdom - Dynasties I-VI

Dynasty I:

Aha was the second king of all Egypt, which was united for the first time by his predecessor Narmer. During the reign of Aha the Egyptians acquired under Cave foreign influence the art of writing in hieroglyphs, (Under the 5th king Semti) the craft of the potter, mason, workers in metals and makers of semi-opaque glass paste for beads & inlays in jewellery had reached a high pitch of perfection. Semti kept a record of the chief events of his reign written upon ivory tablets; each tablet contained the account of the happenings of one year, and was kept in a small box made for the purpose. These tablets supplied the material for the chronological summaries made in later years. (Chapter 64th of the Book of the Dead, was (found written on a coffin of the XI th dynasty) was found that is originally written in this reign, according to the rubric, (i.e. heading in red).

Dynasty III

The last king of this dynasty was, perhaps, Huni, in whose reign lived Kagemna, a compiler of moral precepts.

With the close of the IIIrd dynasty, the so-called archaic period comes to an end. We now find that Egypt is divided into a number of well-defined provinces, each of which is ruled by its own governor, whose power is practically absolute. The people in each worshipped in their own way the gods whom they had inherited from their predynastic ancestors, and continued to believe in the weird underworld with its fears and devils, and pits of fire and boiling water, which the primitive Nilotic mind had evolved. The dead were buried in the contracted position already referred to, but some at this time made attempts to preserve the body by wrapping the limbs in pieces of cloth, and thus began the system of embalming the dead which was developed in later times. Moreover in Upper Egypt holes & caves in the rocks were used as tombs, and it seems that at this time pits & receives the

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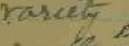
the dead were hewn out of the living rock. The shallow pit of this period developed into the long shaft of the mastabah tomb, and the brick-lined graves of the First dynasty were superseded by large and handsom tombs built of stone. Egypt was prospering & her king, who was both god & man, was no great and powerful and rich as any in the world.

Dynasty IV.

The second king Senefern of this dynasty was one of the greatest kings of Egypt and one of the first to realize that Egypt could be made the centre of the commerce of the world. He established the power of Egypt in Sinai, and arranged for the safety of his caravans in going to and coming from that country. He built a fleet of sea-going ships which brought cedar logs from Lebanon & the ports of the Eastern Delta and another fleet of boats for the nile, and as all the trade routes & markets were in his hands, the country prospered and the king & the merchants waxed rich. The dead as well as the living profited by this material prosperity, for tombs were built on a scale of size and magnificence hitherto undreamed of. For himself Senefern built two tombs, for which he secured labour and transport by making a road into Sinai and bringing back 7000 men and 200,000 of oxen and goats. One of the tombs was the Step Pyramid of Medum, which is built in three stages & is about 215 ft high, the other being the great stone true pyramid at Dahshur, which is about 326 ft high. Round about the Step pyramid at Medum are the tombs of many of the officials and kinsfolk of Senefern, and most of them are of the mastabah variety  . Inside this type of building is a pit, which terminates in the mummy chamber. At the top of the pit, facing east ward is a stele, or tablet inscribed with the name of the deceased and his titles, and on the ground in front of the stele is usually found a stone tablet on which offerings were laid, and on each side of the stele a stone obelisk is often seen. On the south side is a long, narrow hollow, which sometimes enters the tomb-chamber

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the wall itself, and is called by the Arabs "Serdab" because it resembles the opening for air in a subterranean chamber. In this was placed a painted stone or wooden portrait figures of the deceased, often called the "Ka figure" and thus was supposed to enjoy the perfume of the incense and flowers, and the smell of roasted geese and joints of meat which were brought as offerings to the dead. The walls of the mastabah inside are sometimes plain, but are frequently sculptured with reliefs, plain or coloured, representing ancestor worship, the preparation of offerings, agricultural operations on the estate of the deceased, and important events in his private or official life. The painted portrait-statues and reliefs found in such tombs were sometimes equalled for beauty and accuracy in later times, but never surpassed.

Senefern was succeeded by Khufu, the Khéops of Herodotus, famous for all time as the builder of the largest of the three great pyramids of Gizah. He was an obscure provincial, who owed his rise to power through his marriage with Meritites, Senefern's widow. Khufu devoted himself entirely to the building his great funerary monument, his pyramid, on which he lavished the wealth heaped up during the reign of Senefern, his predecessor. The word pyramid, which comes to us through the Greek (πυραμίς, Herodotus ii-8) is probably derived from the Egyptian per-em-us, which seems to mean a sloping-sided building.

The entrance is on the north side. The arrangement of the chambers corridors, etc inside is different from that of any other pyramid. In front of, or near the pyramid there must have been a temple, served by many priests, who probably performed at frequent intervals the ceremonies of "Opening the Mouth" of the deceased, and recited the Liturgy of Funerary Offerings. At the recital of this composition about 140 different kinds of offerings were presented. These became transmuted by the words of the Liturgy and maintained the life of the king in the Other World.

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Khufu's son Khāfrā or Khephren reigned for over 50 years and is famous as the builder of the second pyramid at Gizah 470 ft high. The funerary temple stood on the east side of the pyramid and was connected with the so-called "Temple of the Sphinx" by means of a long causeway, which led up from the valley to it. The great spur of rock which now forms the Sphinx was hewn into its present form by Khāfrā, several colossal statues of whom decorated the temple. In a vault of the temple were discovered the seven marvellous diorite statues of the king, which are now in the Museum at Cairo. The Sphinx represents both a Pharaoh* & the sun-god Rā-Harmakhis

The next king Menkaurā built the third pyramid at Gizah, 220 ft high, the lower part of which was encased with ornamented granite. The funerary temple was on the east side and the valley end of the causeway was entered through a brick temple (2nd pyramid 1st of Dynasty of Menkaurā temple) have beautiful portrait statues of the king & the queen were discovered by American explorers in 1907. During this reign lived Hertatef, a son of Khufu(?) who was famed for his wise & pithy sayings, and his piety. He composed, or re-edited some important religious works.

The mighty pyramids built under the IV the dynasty, and the massive & handsome tombs and sculptured reliefs, and the life-like portrait-statues which excite our profoundest admiration, were, I believe, wholly the work of a big-bodied, large headed, and small nosed people who made their way into Egypt under the IIIrd dynasty. They are neither Semite nor Libyans, and resemble more the stone-mason and navvy classes from northern Italy than any other class or nationality of men. The native Egyptians could never have conceived or executed such great works in stone

Dynasty V.

The resources of both king and nation became depleted

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* Generic name of ancient Egyptian kings [ft. Lt. Gk Pharaō ult. f. Egypt. pr-ʿ great house ?]

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towards the close of the IV dynasty & much of the royal power ebbed away with them. The astute priests of Rā from their stronghold at Heliopolis watched the dwindling of the central authority at Memphis and, aided no doubt by the great hereditary nobles, brought the dynasty to an end and sat upon the throne not only an avowed worshiper of their god Rā, but a son of Rā, who was begotten by the god by Rutatet, the wife of Userrā, the high priest of Rā of Sahbalan. Eighth king of this dynasty was ISSA; he sent a high official called Baurded to the "Land of Spirit" in the southern Sudan bringing back a pigmy who knew how to dance the "dance of the god". The Bari and many other modern African peoples have a special "gods' dance" and the Muhammadans even to this day dance "the dance of Allah (God)". UNAS, the last king of this dynasty was the first to build a pyramid having chambers & corridors inscribed with religious texts written in hieroglyphs. Among them are found copies of funerary works like the Book of Opening the mouth, hymns to the Sun-god, chapters describing the power and deeds of the king in the Other World, spells & incantations which were intended to protect him from hostile gods and devils and noxious reptiles etc. Several of the texts were preserved in modified forms in the Book of the Dead

Our knowledge of the Vth dynasty is derived chiefly from the tombs of its kings & their officials & priests. The priests of Rā had established the worship of their god more & more firmly from that time onward every king of Egypt, including the Persians, Macedonians and Romans, called himself 'son of Rā'. They took over the gods of the pre-dynastic Egyptians, whether they were animals, or birds or reptiles, and gave them the bodies of men & women, and grouped them into companies usually containing nine gods and goddesses, and absorbed into their theological system nearly all the most ancient gods of the country. But the priests of Memphis worshipped their own gods, Ptah, Sekhmit, Imsaiut, Nefer-Tem, Imhetep, etc.

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ete in their own way, and their high priest, as befitted the representative of Ptah, the blacksmith-god and worker in metals, bore the title of Ur-Kherp-hem, i.e. "the great chief of the graving tool," and was as powerful in Memphis as the high priest of Rā was in Heliopolis. The tombs of the VIth dynasty are large and imposing, but the work in them was poor, either due to the interference of priestly authority which laid down canons to be observed universally or due to lack of skilled workmen.

A point to notice is that the bodies of the dead, certainly among the governing classes, were buried no longer in the contracted or prenatal position, but lying at full length, and, in Upper Egypt at least, mummification in its elementary forms was practised. This result does not seem to be due to a mere natural development, but to a religious belief in connection with the spread of the worship of Osiris, whose body was embalmed by the divine embalmer Anpu (Anubis) with the help of Isis & Nephthys. Osiris rose from the dead, not one hair of which was wanting [illegible]

Dynasty VI.

The monuments & tombs of this dynasty show that the power of the nobles throughout the country was far greater than in the days of Khufu, and that officials & others claimed and used the right to describe their exploits on their funerary monuments, and to build their tombs where they pleased. A lavish use of high sounding honorific & honorary titles characterizes this period. The Old Kingdom came to an end with this dynasty, although Manetho includes dynasties I–XI in it.

Dynasties ——— VII to XI

No strong man arose to rule as king of all Egypt for many centuries after the last king Pepi II of the Sixth dynasty, for no chief or noble was able to compel his peers to acknowledge his supremacy. The most interesting relic of the rule of the

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Herakleopolitans of the X th dynasty is a papyrus at St. Petersburg, which contains a long series of admonitions written by Khati for the benefit of his son, and aimed at teaching not only political wisdom, but morality & religion, and how to rule. His work contains the oldest & finest description of the power of Almighty God and of the Last Judgement. The Egyptians had realized for a very long time that the attainment of everlasting life & happiness by a man in the Other World depended upon the truthfulness in word and deed that he practised when upon earth, but no writer had ever shown so clearly that the impartial, pitiless judge only granted everlasting life to the man who was without sin.

A dynasty series of sixteen Theban kings forming the XI dynasty followed & reigned in all 430 years. Several of these so-called Kings were merely chiefs or nobles who succeeded in making themselves powerful in that part of Egypt in which the towns of Apet (the Thebes of the Greeks) and Annu-resu (Hermonthis) were situated.

The interval between the end of the sixth dynasty and the beginning of the Middle Kingdom was about 900 years according to some, and nearly 500 years according to others; the lower seems to agree with the probabilities suggested by the monumental evidence.

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XII th Dynasty. The Middle Kingdom & the Hyksos Period.

The date when the Middle Kingdom began is probably between 2500 B.C. & 2100 B.C., such as this point also authorities differ. During the four or five centuries in which Egypt lacked a strong king and a stable central authority, the nobles through out the country succeeded in consolidating their possessions and offices in a general way, each monarch ruled his home in his own way & did as he could or as he pleased. The great feudal chiefs and landed proprietors from one end of Egypt to the other were beyond control. Ultimately a strong and capable official Amen-em-hat supported by his own followers and the priests of Amen usurped the royal power & ascended the throne as Amenemhat I the first king of the dynasty XII.

["Amen" means the "hidden one" and the god symbolized the unseen secret power of generation, new birth & perhaps virility, his symbol among the Nubians was a model of the ~~umbilicus~~ ram. Later the attributes of the great Solar god were given to him, and we find him called Amen-Rā, Amen-Rā Hāl, Amen-Rā Heraakhuti etc.]

His King ruled neither from Thebes nor Memphis, but he built a strongly fortified palace, situated about 40 miles to the South of Cairo. He was king not only in name but in fact, and he ruled the nobles firmly. An attempt to murder him was made, but he escaped was saved. After a reign of 30 years he died & was buried in a pyramid at the place now called El-Lisht

Amenemhat III was the greatest king of the dynasty & was certainly one of the three truly great kings, who ruled over Egypt. Meneto calls him Ammeres, Lamaris or Lamares. Government collapsed after his death & before long a period of anarchy set in. Two parallel dynasties XIII th & XIV th rose and fought for supremacy. The hereditary foes of Egypt watched the condition of the country & tried their time to invade her. The state of anarchy was greater in the Delta than in Upper Egypt, and as it was not defended by any adequate force, the Kinsmen of the Semitic settlers there, who lived in the desert to the east &

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and north east, decided that the time had come when they might invade the country and make it their own. With this object in view the people of the Sinai desert and the nomad Heruśā ("dwellers on the sand"), and the nomad tribes of Palestine and Syria banded themselves together & being joined by fugitives from Mesopotamia, and by some people from the north & east of Syria, who were provided with horses & chariots, won the eastern Delta. His invasion took place probably while the later kings of the XIII th dynasty were ruling at Thebes & kings of the XIV dynasty were ruling at Xois.* The Egyptian monuments tell us nothing about this invasion, but there are several allusions in the inscriptions of the New Kingdom to the ruin & destruction that they brought upon the country. Our chief authority on the subject of his invasion is Flavius Josephus, the Jewish historian (circa 37-95) who in his work against Apion, the opponent of Philo and the Alexandrian Jews, before Caligula, quotes Manetho & says:-

"There was a king of ours, whose name was Timaeus. Under him it came to pass, I know not how, that God was averse to us, and there came, after a surprising manner, men of ignoble birth out of the eastern parts, and had boldness enough to make an expedition into our country, and with ease subdued it by force, yet without our hazarding a battle with them. So when they had gotten those that governed us under their power, they afterwards burnt down our cities and demolished the temples of the gods, and used all the inhabitants after a most barbarous manner; nay, some they slew and led their children and their wives into slavery. At length they made one of themselves king, whose name was

* Dynasty XIII consisted of 60 Hittite kings who reigned 453 years, and Dynasty XIV consisted of 76 kings who reigned from Xois (in the Western Delta, the Sakhā of the Arabs) for 484 years. Before that 8 kings of the XII dynasty had ruled 228 years. So that roughly a period of 675 years had passed since the beginning of the Middle Kingdom when the invasion is about 1800 B.C.

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Salatis. He also lived at Memphis and made Upper Egypt and Lower Egypt pay tribute, and stationed garrisons in places that were most proper for them. He chiefly aimed to secure the eastern parts, as foreseeing that the Assyrians, who had then the greatest power, would be desirous of that Kingdom & invade them. As he found in the Saite (nome Sethroite) Nome a city very proper for his purpose, and which lay upon the Bubastite Channel (i.e. the Damietta arm of the Nile), but with regard to a certain Theological notion was called 'Avaris,' this he rebuilt, and made very strong by the walls he built about it, and by a most numerous garrison of 240,000 armed men whom he put into it to keep it. Hither came Salatis in Summer time, partly to gather his corn, and pay his soldiers their wages, and partly to exercise his armed men, and thereby to terrify foreigners."

Salatis reigned 13 years, and after him reigned Beon for 44 years, Apachnas for 36 years and 7 months, Apophis for 61 years, Janias for 50 years and 1 month and Assis for 49 years and 2 months. The whole nation was called Hyksos, that is "Shepherd Kings."

13-0
44-0
36-7
61-0
50-1
49-2
254-10
= 260 yrs

From the above extract it is clear that bands of invaders from the east entered the Delta & carried fire & sword everywhere in it. Their leader built, or rather rebuilt, and fortified the ancient city of Hetuart, or Avaris, near Tanis and occupied Memphis, & levied taxes. Josephus calls these people Hykshos and modern historians call the period of their occupation of Egypt

The Hykshos Period.

Manetho breaks up this period into three parts. During the first park 6 kings of Hykshos (Dynasty XV) reigned 284 years; during the second 32 Grecian Shepherds (Dynasty XVI) reigned 518 years, and during the third 43 Hykshos and 43 Theban kings (Dynasty XVII) reigned 151 years.

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Thus according to him the Hyksos period lasted 953 years, which is impossible. There is reason for believing that the 6 kings, Salatis, Beon (Bnon), Pachnan (Apachnas), Staan, Archles (Assis) and Aphobis (the names are greatly garbled) did reign, though the lengths of their reigns are exaggerated. But the remaining 118 "kings" can only represent the large number of usurpers and nobles who in all parts of the country, assumed royal titles and state, and a great many of these must have been contemporaries. It is impossible to estimate the exact duration of the Hyksos* period in the present state of Egyptological knowledge (1905 A.D.)

Josephus thinks that the invaders were Arabians and there may have been Arabs among them, but the invasion was on too large a scale, & the conquest too complete, for it to have been the work of a confederation of mere nomads, whether they were shepherds or robbers. The princes who conquered & laid waste Egypt were, as Josephus rightly says, from the east, and as has been correctly pointed out, were of Aryan origin. Following the conquest of their kinsmen in the countries to the north of Assyria they swept into Syria, and driving all before them passed through Palestine into Egypt. Their chariots & horse, and probably, their superior weapons, struck dismay and terror into the Egyptians, who seem to have submitted without striking a blow. When the invaders became tired of burning towns & villages & killing their inhabitants, they settled down in their new territory and began to adopt the manners & customs of the Egyptians. The climate & soil and water had their inevitable effect on them and their chiefs adopted the rank and title,

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* Heq = king; + Sos or Shos i.e. Shasu, the natives of the desert land. The Shasu was a nomad & the nomad was often a shepherd but he was also a robber of caravans; only at a later period did Shasu mean "shepherd"

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of the Pharaohs, and set up monuments inscribed in hieroglyphs and their names were cut on scarabs, which were worn by their followers. The earliest of these Chiefs, like Senaken and Ta'o were content to call themselves "Prince of the Desert"....

The God most favoured by the Hyksos was Set, god of Evil; whether they built temples to any of the gods of Egypt cannot be said, but no remains of any are known.

The attempt to free Egypt from the Hyksos was begun by some Egyptian Kings & continued for generations. One Kames drove the Hyksos down the River & Memphis & became master of Upper Egypt. His immediate successor consolidated the Theban power, and Ahmes pursued the Hyksos in the Delta, attacked them in their capital Avaris, and in the fortress, the ruins of which are now known as Tell-el-Yahudiyah and finally compelled them to evacuate Egypt. No details of the struggle are forthcoming, but that it was obstinate and prolonged is certain. The Thebans fought boldly, no doubt and it is pretty certain that they were supported by the Egyptians generally, but it is difficult to believe that Ahmes would ever have been able to expel the Hyksos if they had maintained their old skill & mobility in war. They had deteriorated in Egypt, they could not manoeuvre with chariots & horses in the rich irrigated lands in the Delta, they could not govern and administer the country, and it was hopeless for them, being foreigners who were hated everywhere, to make the Egyptians their willing subjects. As conquerors they were effective, and their victories made them masters of all Egypt, and of Nubia, as far as the head of the third Cataract (Karmah), where, as recent excavations have shown, a large colony of them was living at the time end of the XII th dynasty & later. But like the Turks, they did not know how to govern a conquered people with due regard to the permanent interest of the country, or how to use tact & moderation in dealing

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with their subjects. When the Thebans began to fight them successfully the Hyksos realized that the end of their rule in Egypt had come, and they and their kinsmen and supporters moved eastwards into Palestine. Later, under the pressure of Egyptian arms, they went northwards into Syria, where they waited for a favourable opportunity to attack Egypt again.

With the Hyksos, a number of Semites must have left Egypt; and among them, according to the Hebrew historian Josephus, were the "Hebrews whose departure from that country is described in the Book of Exodus. Now the Egyptian inscriptions neither mention nor refer in any way to the Exodus of the Bible, and strictly speaking, the subject does not therefore come within the scope of this little book. But it has been and still is believed by many, Egyptologists included, that the Egyptian texts prove that the Israelites fled from Egypt in the reign of Merneptah, and it is necessary therefore to add a few paragraphs on

The Exodus.

The form of the story of the Exodus given in the Bible is of a very late date, probably it is not earlier than the time of Ezra and his Great Synagogue, but underlying it is undoubtedly a historical fact, and an exodus of Israelites from Egypt certainly did take place. It was an event which they never forgot, for their deliverance from the "house of bondage" proved that God had not forgotten His chosen people. But the historical fact has been embroidered so much by the later narrator that his version is incredible ..... However vital this exodus was to the House of Israel it was assuredly not a thing of such importance that the Egyptians would need to take notice of it.

But Josephus undoubtedly ties the Exodus of Israel with the expulsion of the Hyksos from Egypt and there is a possibility that his view was correct. The ancestors of the Israelites might

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have entered Palestine together with other tribes, when the Hyksos were expelled from Egypt, for they must have come from somewhere.
[Khabiru (Hebrews?); Apiru workmen; आभीरा: ?]

Again the route could not have been across the Red Sea, but much to the north across some swamps. The writer, who lived many centuries after the Exodus took place, did not know the Geography of the Isthmus of Suez. There is no reason to suppose that the Israelites ever went into the region now called the Peninsula of Sinai or that the Law was ever given from a mountain there. And the Yam Suph, or "Sea of Reeds" was certainly not the Red Sea, but some reedy swamp lying many miles from the modern arm of the Red Sea. This might have been Lake Timsah, if Wadi Tumilat route was taken; if by road more to the north, it must have been the Serbonian Bog i.e. the Ta Baratra of classical writers

The Israelites were wishful to get to the Promised Land as quickly as possible, and it is only reasonable to think that they made their way by the shortest route. From time immemorial caravans have passed to and from Egypt by the road which, running near the Palestinian sea-coast, and skirting Lake Serbonis on the South, continued its way across the Isthmus at no great distance from the route followed by the Railway from Palestine to Al-Kantara at the present day. The wilderness in which the Israelites wandered for forty meaning many years lay at no great distance from Southern Palestine, and that the Mount Sinai from which the Law was given was in this neighbourhood. The exodus or the evacuation of the Egypt by Hyksos took place sometime in the second millenium B.C.

According to a tradition preserved by Manetho, Moses went forth from Egypt during the reign of Akhenes I, the founder of the 18th dynasty.

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The Eighteenth Dynasty - About 1580-1355 B.C.

Following the success of his brother Kames, ~~to~~ Ahmes I the founder of the 18th Dynasty began by attacking the Hyksos in their stronghold at Avaris, and to him belong the credit of expelling them from the country. He pursued the enemy into Palestine and besieged the city of Sharuhana (the Sharuhen of Joshua 19.6) for six years, and at length captured it. The inhabitants fled to the north, and another general of the king pursued them into Tehah, i.e. Syria. How far he went is not known but probably he reached the Dog-river valley at Beirut. Whilst the king was absent in Palestine the old feudal lords in Upper Egypt rebelled & Ahmes was obliged to return to Egypt. The rebellion was crushed with a heavy hand & the rebels were deprived of their estates & holdings; and before the end of the reign the power of the older nobility of Egypt was broken. King Ahmes was next obliged to crush a serious rebellion which had broken out in Nubia. There is no inscription which says that Ahmes obtained great spoil from Nubia, Palestine and Syria, but we may be quite sure that he did, and that he was the first of the series of kings who made Egypt the richest country of the Old World by raiding and plundering Western Asia. The Egyptians did not conquer countries in order to better the condition of their people but in order to collect loot whether described as "gifts" or "tribute" & to gain control of the caravan routes, the caravans & the markets. After a reign of 23 to 25 years Ahmes I was succeeded by his son Amenhetep I who reigned between 10 and 20 years. Then came Thothmes I, his son, who ruled 24 years. One of his expeditions was directed against Palestine & Syria & the country lying between Kadesh on the Orontes & the Euphrates, & the land of the Two Rivers (Naharaim). The peoples of the petty states apparently offered little opposition, but considerable resistance was offered by the people of Kadesh and their allies, the Aryan lords, who had made their victorious way into Mesopotamia. He returned laden

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with a fleet to Egypt & devoted a portion of his spoil to the building of a pylon before the temple of Amen, and as this God was now identified with Rā, the foreign Sun-god of Heliopolis, he set up in his honour a pair of red granite obelisks, each about 75 feet high, which probably served the purpose of the old "Sun-stones" in the Solar temples of the kings of the VIth dynasty at Sakkārah. These obelisks mark the introduction into Thebes of the Symbols of a foreign god & an Asiatic cult. Hatshepsut ruled 22 years, and to gain the necessary power she married her nephew Thothmes III and thereby she assumed the male attire, was represented as a god and wore the beard of a god; masculine nouns & verbal forms are used in speaking of her, & masculine attributes are ascribed to her. Only does she appear in female form when she represents the goddess Hathor.

Thothmes III, after his wife-aunt's death ruled 32 years alone and had her name erased from many monuments. A record of his campaigns is cut on the walls of a passage in the temple of Amen-Rā at Karnak. He led several expeditions to Palestine Syria, and the countries of the Land of the Two Rivers and all the country to the west of the Euphrates, the Sea-coast of Syria and Phoenicia and Cyprus and in each campaign he succeeded in making a district of Western Asia tributary to him. In later campaigns he captured Kadesh and defeated the king of Mitanni and captured Carchemish, and received tribute from the King of Babylon and the king of the Hittites. One of the king's final military acts was to lay waste the whole country of Kadesh and to destroy the cities of Tunip & Arkata; and, for the time, the descendants of the Hyksos & their allies were utterly crushed. All Western Asia became Egyptian. The king of Cyprus and the governors of seaports of the Eastern shores of the Mediterranean and of many of the islands also sent tribute. The report of the victories of Thothmes reached the ends of the earth, & chiefs of small kingdoms

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round about Egypt vied with each other in tribute to the king. The wealth that was poured into Thebes year by year was almost incalculable, and of this a very large share fell to the lot of Amen-Rā and his priesthood. He set up several obelisks at several places, one was removed from Heliopolis to London and one is on the Thames Embankment (Cleopatra's Needle). Of the three really great kings, Usertesen (Sen-Usertsen) III, Amenemhat III, and Thothmes III, he was the greatest.

After a reign of 54 years, he was succeeded by his son Amen-hetep II (26 years). He was a very strong man in body and could draw his bow Herodotus reports the Cambyses, the Persian conqueror of Egypt at a later date, was unable to draw the bow of the king of Ethiopia. His bow is now in the museum at Cairo, where it has been removed from his tomb

His son & successor was Thothmes IV, who ruled from 7 to 9 years. The priesthood of the Sun-god of Heliopolis secured for him his accession to the throne. He made an expedition into Naharaina and laid waste with fire & sword some of the Canaanite towns which he passed, and collected tribute, including logs of cedar wood from Lebanon, for the sacred barge of Amen-Rā. He put himself on friendly terms with Artatama, king of Mitanni, and wrote asking him to give him his daughter to wife. Artatama refused six applications by Thothmes IV for his daughter's hand, but yielded when the seventh application came, and he sent his daughter to Egypt. On her arrival Thothmes married her & she is known in the texts as Mutemuaa. Thus the king of Egypt married a princess of Aryan origin and there is little doubt that she introduced into the Egypt the knowledge, and perhaps also the worship, of the Indo-European gods of her father's house. Through this marriage the Mitannians became Kinsmen of the Egyptians & ceased the vassals or tributaries, and the effects of it were far reaching.

Her son Amen-hetep III succeeded & ruled for 36 years. According to the legend which he had inscribed on the walls of some small chambers in the temple of Luxor, the god Amen came in the Queen in human form & begot him. He was worshipped as a god.

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As his father had entered into an alliance with the kings of Mitanni and Babylonia, the latter chiefs paid their tribute regularly, and there was no need for Amenhetep to make raids among his kinsmen in Western Asia, especially as great kings, like the kings of Assyria, and of the land behind the western sea coast, and of Cyprus, were eager to become his allies. During the first ten years of his reign he often visited his kinsfolk and allies in Western Asia, but his principal object was the hunting of lions, of which he slew 102; like his great-grandfather Thothmes III, who "hunted 120 elephants", he was passionately fond of chase.

When still a very young man he married Ti, the daughter of Iuaa and Thuau, who was apparently a woman of great ability and character and highly esteemed by her husband; and her power was very great. The features of the mummy of her father, now in the museum at Cairo, suggest that he was not a pure Egyptian, and in spite of all that has been said to the contrary, both he & his wife were probably of North Syrian origin. There is also evidence that they were of inferior social standing, or that Amenhetep, like King Cophetua, married a beggar maid. Notwithstanding his regard for Ti he married a sister and a daughter of Kadashman-Harbe, King of Karduniash (Babylonia), and a sister (Gilukhipa†) and a daughter (Tatumkhipa) of Tushratta, King of Mitanni.

When Amenhetep III ceased lion-hunting and marrying Mesopotamian wives and devoted himself to Egyptian affairs and the adornment of his capital Thebes, he corresponded with his wives' royal kinsfolk and the lesser governors in Syria, Palestine & Cyprus, on matters both private and public. They wrote to him in cuneiform, and about 320* of their letters, written upon clay tablets, were discovered at Tall-al-Amarnah in Upper Egypt, in 1888. These are commonly known as "Tall-al-Amarnah Tablets" and more than 80, including the one cuneiform draft of a letter from Amenhetep III to Kadashman-Harbe, are

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* The tablets & fragments now known number about 360.

† Arrived at Thebes with her suite of 317 women.

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was to be seen in the British Museum.

His friendly relations with Mesopotamia stimulated trade & commercial enterprise in every place. Caravans from all parts found the market for their wares, the ships from Punt and Arabian coast sailed up to Suez and unloaded their goods for transport to Mediterranean ports, and the products of the Islands in the Mediterranean, Cyprus, Crete etc found a ready market in Egypt. It is probable that Egypt never before or since experienced such an era of commercial prosperity. Merchants of all nationalities thronged her cities & towns and while the foreigner learned much from the Egyptian, his influence on the manners & customs of the natives of all classes soon made itself manifest.

He beautified Thebes and some other towns at enormous cost. Queen Tē became the goddess of the Egyptian Sudan. Among his many monuments must be mentioned the large scarabs, or models of the Goliath beetle, which he had made & widely distributed. They are usually made of steatite, and are from 3 to 5 inches in length and 2 to 3½ inches in width, & on the base of each of the series of five is cut in hieroglyphs the record of an event which the king wished to commemorate.

He was so rich that he neglected Colleges in Persia, as his predecessors had done. He recalled his troops from Sidon. The vassals of Egypt were not slow to turn this act, and his easy-going & luxurious habits to their advantage. In fact the decay of Egypt's great power in Western Asia began during the latter half of the reign of Amenhotep III.

His position required him to be a devotee of Amen, who had delivered his country from the Hyksos, but he was only half Egyptian by blood, and it is quite clear that his sympathy with the worship of Aten, a solar cult modified under Oriental influence was wholehearted. His foreign wives and his cosmopolitan court and surroundings developed the characteristics that he inherited from his mother, and in every way he resembled more a benevolently despotic King of Mesopotamia than a Pharaoh of Egypt. He was buried first in an unfinished rock-cut tomb in which astronomical scenes painted on the ceiling are of interest; his mummy was secured & the tomb of Amenhotep II, where it was found in 1898, is now in Museum in Cairo.

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AMENHETEP IV (commonly known as Akhenaten, Ikhnaton, Akhenaten, Khuenaten) was the son of Amenhetep III & Queen Te; he reigned about 17 years & probably died before he was 30. He suffered from a congenital infirmity which medical experts claim to have diagnosed from the mummy found in his mother's tomb. He married his half-sister, who was the daughter of a Mesopotamian woman, and had a family of 7 daughters. He was a religious fanatic, which fact helped towards the weakening & disappearance of Egyptian hold on Western Asia. When the Kings, who were allies of the Kings of Egypt, and his vassal princes in Syria & Palestine learned that Amenhetep IV had "turned priest", they made haste to take advantage of the situation. The letters found at Tell-el-Amarna enable us to see what was happening in those countries, how caravans were pillaged and Egyptian territory was invaded by the Khabiru and Hittites and others, and in short time Egypt's Asiatic Empire ceased to exist. For a religious fanatic, whose ignorance and obstinacy had reduced his country well nigh to ruin, the Emir, the Hittites & the Mitannies had no respect. Amenhetep IV was in every way unfitted to succeed a line of warrior Kings.

From his mother and his wife Nefertiti, he learned the cults of various Aryan Solar gods & his object of worship was the physical body of the Sun, which he called Aten and regarded as the source and mainstay of all created things animate and inanimate. He proclaimed that Aten was "One" and "Love" which the priests of Egypt had proclaimed of each of the Solar gods of Heliopolis 2000 years earlier. He called Aten "the living Horus of the two horizons, Shu in the Aten". In other words heat & light formed his god; he said that while heat was in him Aten was in him, i.e. he was the god incarnate. He was determined to revive the old worship of the Sunstone of Heliopolis, which the Egyptians throughout the country hated. Therefore he decided to suppress the worship

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of Amen-Rā, and of the old gods of Egypt, to abolish the priesthood of Amen-Rā and to confiscate his possessions and to make Aten the One God of all Egypt. He ordered the name of Amen to be cut out from the monuments, even from the Cartouche which contains his father's personal name, Amen-hetep, and as he had decreed that there was no god but Aten, the word for gods (neteru) was also obliterated. The symbol of Aten invented or chosen by him, was a disk, from the circumference of which hung hieroglyphs meaning "life" and from the disk itself rays descended: at the end of each ray was a hand bestowing "life" on men & animals and on everything else. The idea of this many-armed and many handed god was probably of Assyrian origin, and after the king's death was not perpetuated in Egypt.

Amen-hetep IV next began to build a sanctuary to Aten in Thebes, called Gem-Aten and Per-Aten, between the two temples of Amen, and his arrogant proceedings stirred up the wrath of the community. When the temple of Aten was finished the anger of priest and people found vent in bitter quarrels, and probably in such deeds of violence that the king, perhaps fearing for his personal safety, abandoned Thebes, and founded a new capital at a place about 50 miles north of Asyut, which he called "Akhut-Aten" or "the Horizon of Aten". The ruins of this town are called today "Tell-el-Amārnah", or simply "El-Amārnah". He changed his name Amen-hetep, i.e. "Amen is content" into "Akhen-aten" which seems to mean something like "Aten is content." He then set to work to build at least three temples to "Aten" in his new town, and temples to him also in Hermonthis, Memphis, Nubia and Syria. He ministered in his temple as high priest for a time, and offered up bloodless sacrifices, chiefly of incense, and promulgated his doctrines, or "teaching," by the help of a number of followers who served under him in various capacities

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and who were lavishly rewarded with gifts of rings and collars of gold &c. For several years he occupied himself with the worship of his god, and in developing the arts of painting and sculpture and of every craft that could contribute to the beauty and adornment of the house of Aten, and the palaces of himself and Queen Tē, and give pleasure to his domestic circle. The worship of Aten was accompanied by much singing and dancing by women and musicians of both sexes, and acrobats of all kinds, found frequent employment in the temple.

Specimens of the hymns which embody the "teaching" of Amen-hetep IV have been found written on the walls of the tombs at Tall-al-Amarnah, and when we examine these we find that there is in them hardly any idea that is not derived from the older religious work of Egypt. There is nothing spiritual in them, and no expression of any consciousness of sin. But strong emphasis is shown in praising the life-giving heat of the eternal, almighty, and self-produced Aten, as the source of material well-being, happiness and pleasure. They contain no petition for spiritual wisdom, and no allusion to the hereafter. The king himself led a life of aesthetic pleasure and material enjoyment, whilst Egypt was in a state of social chaos; the worship of Amen had been destroyed temporarily and nothing put in its place as far as the Egyptians generally were concerned. It has been suggested that the wish of Amen-hetep IV to destroy the cult of Amen was due rather to his coveting the possessions of that god than to his detestation of the great national religion of Egypt. He is not the only example of an Oriental monarch whose fanatical zeal for purity in religion was rewarded by the acquisition of great wealth. Amen-hetep's 'reform' is discussed temperately by Naville, La Révolution religieuse à la fin de la XVIII^e

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1379 B.C.
1357 B.C. Dynastie Egyptienne, Strasbourg, 1924. 1354

Amen-hetep IV was succeeded by his son-in-law Sakara-taketa-Tebeser-Khepru for a short time. Nothing of importance happened in his reign. He was succeeded by another son-in-law of the late king Tut-ankh-Amen and was a follower of Aten. On his ascension he changed his name to Tut-ankh-Aten i.e. the living Image of Aten, which he again changed to Tut-ankh-amen, a little later, finding it impractical to carry on the reforms of his father-in-law, and shifted his capital back to Thebes. Social order again prevailed in Egypt. He did every thing in his power to obliterate the signs of the misery and ruin which the "sinful" Akhen-aten had brought upon the country during the 17 years of his ill-starred reign. He re-established the old worship of Amen

2nd 1365 B.C. He died after a reign of about 10 years, and was presumably buried, with a rich outfit of funerary equipment, chariots etc in the tomb in the Valley of the Tombs of the Kings, which was opened by the late Earl of Carnarvon and Mr. H. Carter in Dec 1922. The objects found in the Chambers that have been already opened display a lavish use of gold leaf and blue-glazed Egyptian porcelain, and the style of decoration, the unusual shape of alabaster vases etc bear many traces of the influence of the free and somewhat floral style of art that came into being at Akhut-Aten during the life-time of Amen-hetep IV.

Ai succeeded Tut-ankh-amen and rule from 3 to 5 years. He is buried in Turbat al-Kurud, the Tomb of Monkeys.

During the last three weak & disturbed reigns a military Commander called Heremheb had gradually risen to great power and influence in Lower Egypt and during the reign of Tut-ankh-Amen he was to all intents & purposes the king. The priests of Amen helped him to the throne

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His actual reign lasted from 20 to 24 years. He was the last king of the XVIII th dynasty, or as we make out the first king of the XIX th.

He devoted the whole of his active life to the Service of Egypt. After he became king he drew up a code of laws for the better administration of his country, and these show that he was a wise ruler, even though the penalties inflicted on evil-doers included mutilation and banishment.

A Review.

The power of the king under the XVIII th dynasty was absolute and that literally he was regarded as a god by the Egyptians. The army was directly under his control, and the administration of the country was carried on by officials who were appointed by him & were responsible to him. The authority of the old feudal families and independent monarchs or warchs had already under the XII dynasty been greatly diminished, and they like ordinary people were obliged to pay taxes & to give service to the king when called on to do so. The Law was probably administered honestly at Thebes and in the large towns, but in remote and outlying districts perversions of justice must have occurred frequently. The Egyptians then, as now, and like all Orientals loved litigation, and the biographies of officials show that bribery & respect of persons were common. The law was based upon the traditional usages and customs of the country; but new conditions & new abuses required new laws, and these were made from time to time.

The Revenues from taxation, and the tribute of Nubia and Western Asia, enabled the king and the court and the priestly officials to lead lives of luxury, and made it possible for the handicraftsmen, cattle dealers, farmers & peasants to live in comfort.

Side by side the great material prosperity of the country

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a great development of Religion & Morality took place under this dynasty.

Most of the gods of the Pre dynastic period were worshipped through the dynastic period, in the early part of which, sacred animals, birds & reptiles were given human forms. The Egyptian was always ready to respect the gods of Syria and Palestine and the Sûdân, but from first to last he clung to his belief in "father-gods" and "mother-goddesses" and in Osiris and the gods of his company and in the beings who inhabited the Other World, as he conceived it. The worship of the foreign Sungod Rā and the cognate Solar gods who were popular among the nobility of Asiatic traders and settled at Heliopolis was never accepted by the Egyptians generally. The priesthood of Heliopolis forced the service of their god on the kings of the IVth dynasty, and tried to make Rā predominant in the Egyptian Underworld under the VIth dynasty but in this they failed, and the Pyramid texts show that Osiris triumphed over him.

Under the Old Kingdom, the Egyptians believed that man consisted of a physical body (Khat); an animal Soul (b); and a spirit (aakhu); he also had an individual personality (Ka); often called in modern books his "double"; a mind (ab); a vital strength (Sekhem); and his name (ren) and his shadow (Khaibit) were also important parts of man's economy.

The body was buried, and though the Soul and spirit did not stay with it in the earth or tomb, they visited it from time to time. The Ka lived on the spirits of the offerings made at the grave or in the tomb, and could be starved to death, but the Soul and spirit were immortal and had endless existence. Osiris, a god-King, rose from the dead, and his body was transmuted and made incorruptible by the magical means employed by Anubis under the direction of Thoth and Isis. He became the god and judge of the dead, and his followers

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obtained resurrection and immortality through him. All Egyptian funerary ceremonies that were performed for the dead were the result of the belief that Osiris rose from the dead. The body, that had been treated as the body of Osiris was treated, was called a Sāḥu and became one of the beatified dead.

Apart from the gods, the Egyptians believed in One great God, the Creator of all things, but they regarded Him as remote from all the affairs of daily life and unknowable, and they invented a series of lesser "gods" to whom they appealed for help in times of trouble; some of these were benevolent towards man, and some malevolent and the Egyptians made offerings to both kinds. They tried to gain the favour of the good gods, and to arrest the evil influence and acts of hostile ones by performing magical ceremonies and by the use of amulets and by the recital of spells and incantations. The earliest religious texts known, viz. the Pyramid Texts of the VI dynasty, are a mixture of spells, incantations and words of power which were written to protect the dead king in the Other World, and were arranged in Chapters.

Under the XII th dynasty selections of these, to which were added Chapters of a later date, were written in cursive hieroglyphs upon the coffins of men of high rank, who hoped by this use to gain access to the heaven which under the VI th dynasty, was believed to be inhabited by kings + gods only. The newer Chapters represent a higher phase of religious belief, due chiefly to the growing influence of the doctrines of Osiris, which promised resurrection and immortality to every follower of the god who led a life of truth and sincerity upon earth. Everlasting life was no longer the prerogative of kings, and the magical ceremonies and amulets and spells were useful auxiliaries to the dead, only the righteous could look for a place in the kingdom of Osiris. The Osirian theology became of beliefs of the Old + Middle Kingdoms became definite in the period between the XII +

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and XVIII th dynasties, and this result may be partly due to religious teachings which had their origin in the East and were adopted by the priesthood of Herakleopolis. Be that as it may, it is quite certain that the teachings of the Religion and Moral Code of Osiris is the foundation of the native religion of Egypt under the XVIII th dynasty

It found expression in the great collection of religious texts which is now generally known as the Theban Recension of the Book of the Dead. This work was written usually in hieroglyphs on rolls of papyrus some of which are 80 feet long and 1 foot 2 inches in width and from these about 190 separate sections, or chapters have been collected. Some of them contain modernized versions of Chapters which are found in the Pyramid Texts of the VI th dynasty, and in the texts written on the coffins of the XI th & XII th dynasties, and a few of the Chapters (e.g. XXX B & LXIV) traditions incorporated in the Rubrics assigned to the I st & II nd dynasties

The oldest codices open with the scene of the Weighing of the Heart in the Judgement Hall of Osiris. The heart of the deceased is seen in one of the pans of the Great Scales and a figure of Truth in the other. Anubis, god of the tomb, watches the pointer of the Scales, and the sacred dog-headed ape (baboon) of Thoth sits on the beam of the Scales or near them, to make sure that the heart is not "light or the Scales" But before this took place the deceased had to make forty-two categorical assertions one to each of forty-two assessors, that he had not committed the sins and offences enumerated in the Code of Osiris. His soul stood by ready to testify on his behalf, and his Fate or Destiny, and some internal organ of his body (umbilical cord or perhaps embryo?) were also present, as a sign that he was speaking the truth. Thoth, the scribe of the gods, who had acted as Advocate for Osiris, having been to Heliopolis

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and the assessors that the heart of the deceased, which exactly counterbalances the figure of Truth, is just & righteous, repeat the same to Osiris, who permits the deceased to enter his presence, and, on the recommendation of his son Horus, grants him an estate in his everlasting kingdom.

In the oldest codex of the Book of the Dead the text and vignettes are written in black ink, and only the titles of the Chapters are in red ink, but in later papyri e.g. the Papyrus of Nu, the Vignettes are painted in colours, and the Rubrics are in red ink. The texts in the Book of the Dead are of various kinds, and consist of hymns to Osiris and Rā, prayers, spells, incantations, description of magical ceremonies, magical formulæ for inscribing on heart-scarabs, funerary figures, amulets, etc. descriptions of the divisions and pylons of the Kingdom of Osiris and the Elysian Fields, and of different forms that the deceased can assume, a plan for the arrangement of mummy chambers etc.

All the great kings of the XVIII^th dynasty were devotees of Osiris, the Judge of the dead and god of the Other World, though the worshipped Amen or Amen-Rā, as the god of this world, who gave them victory in battle, and the people made personal petitions to him. The Akenite schism, which lasted at the most about thirty years, and was only serious because its leader was a king, had no effect on the religion of the Egyptians generally. Even whilst it was in being men lived and died in the faith of Osiris, "who made worlds to live a second time," and copies of the Book of the Dead were made as usual, and the funerary ceremonies prescribed were duly performed.

Elysium — a plain, the abode of the blessed after death in Greek Mythology.
Scarabs — ancient Egyptian gem cut in form of sacred beetle and engraved with symbol on flat side.
Codex = Manuscript Volume. Vignette (veen-yet') flourishes round Capital letters in MS., engraved illustration, especially on title page of book. Rubrics (roo-) Heading of chapter, section etc, also special passage or sentence written or printed in red or in special lettering; direction for conduct or service (prop. in red) inserted in liturgical book

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Two other works also were held in high esteem by the great kings of the XVIII.th dynasty, viz. "The Book of him that is in the Tuat (Amenti Tuat, i.e. the Other World), and the "Book of Gates" and some of them had extracts from these "Guides" to the Other World painted on the walls of their splendid tombs. The latter book especially proclaims with no uncertain voice the doctrine of man's responsibility for his actions. He must give an account of the deeds done in body on earth. The righteous are rewarded, and the wicked are punished, either by being devoured by Am-sheht, the "Eater of the Dead" (a composite monster part lion, part crocodile and part hippopotamus, which is seen in the hall of Osiris waiting to devour the souls condemned in the Judgment), or by dismemberment at the hands of Shesmu, the executioner of Osiris, and destruction by fire. The doctrine of Osiris showed annihilation for the wicked, but a belief also existed according to which the place of punishment was divided into "Circles" which were seven or twelve in number. The punishment inflicted in these on the souls of the wicked varied in severity, and the greatest sinners of all were cast into the Lake-mesh Circles, which were filled with fearful monsters of every kind and with liquid fire. On the other hand, those who were admitted by Osiris into his kingdom lived upon the "plant of life", and enjoyed the repose of the blessed; they were arrayed in celestial garments and were shod with white sandals. The "plant of life" was the plant Maāt i.e. Truth; it sprang from the members of Osiris, and the beatified tended it, gave it drink and ate of it, and so became of the same substance as the god, that is to say, the living Truth. Osiris offered Salvation, i.e. resurrection and eternal life to every Egyptian, but at a price viz, the observance of his religious and moral code and truth & sincerity in speech and act.

Mummification:

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The preservation of the bodies of the dead by means of Mummification was incumbent upon all followers of Osiris, who was always depicted in the form of a Mummy*, and in the Book of the Dead his throne is always formed by a funerary chest which suggests that certain parts of his internal organs were taken from his body and embalmed separately. The art of embalming attained its culmination under the XXIInd dynasty and the rites & ceremonies that were performed at the funeral of a king or great official were never more elaborate. The body henceforward was never buried in the contracted or prenatal position, but lay at full length in its coffin.

The brain was removed through the nostrils. The heart and other important organs were taken out from the body through an incision made on the left side, and having been mummified separately, were placed in four jars (Canopic Vases) with covers made in the shape of the heads of the four sons of Horus, who were called Amset, Hapi, Duamutef, and Qebhsenuf. A special chest was usually provided for these and it was drawn to the tomb with the mummy. The body was washed & cleaned and filled with costly spices, gums, etc, the fingers, toes & limbs were bandaged separately, and the whole

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*The word mummy is derived from a Persian word meaning a body that has been preserved by wax (mūmiyy), or from the name of some substance (mūmiyā) that took the place of wax in embalming. The Arabs borrowed the word and applied it to bitumen, pitch, tar, oil of bitumen, etc with which they supplied the Egyptians for embalming purposes. The Syrians also borrowed the word & from them it passed into Egypt and other parts of Africa and into Europe.

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body was swathed in large sheets of linen. Amulets & Jewellery were frequently laid on the body itself or inserted between the bandages or placed under the funeral wrappings. The mummy was provided with two or three coffins, and these, laid one within the other, were placed in a large rectangular sarcophagus made of red sandstone or granite. The coffins inside & out, were covered with texts recording the name & titles of the deceased and containing prayers to the gods & goddesses of the Other World, and scenes in which are represented the deceased worshipping the gods, and the weighing of his heart, and his funeral procession and pictures of the amulets symbolizing life (ankh), stability (tet), strength (utcha), health (Senb), the blood of Isis etc. The coffins of the priests and priestesses of Amen-Rā were frequently decorated with coloured figures of several of the Seventy-five forms of the Sun-God Rā. A roll of papyrus inscribed with a selection of chapters from the Theban Book of the Dead was often placed in the coffin with the mummy.

All the great Kings of the XVIII dynasty were buried in tombs hewn in the rocks of one or two valleys in Western Thebes, and here also are found the tombs of the kings of the XIX^th^ & XX^th^ dynasties, and of several great officers of State. These tombs are not sunk deep in the ground, but consist of a series of three corridors or passages, one at the end of the other, with side-chambers, and their tube-like characteristic caused classical writers to call them "Syringes" i.e. tube passages. The side-chambers of the first corridor were probably reserved for the use of the priests, and those of the second and third corridors held the funerary equipment of the deceased. Beyond the third corridor is the Sarcophagus Chamber with its small ante-room, and in a cavity in the floor stands the sarcophagus. The corridors

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often slope downwards as they go inwards, and sometimes, as in the case of the tomb of Thothmes III a deep shaft is found between the second & third corridor, and this was made probably with the view of making the Sarcophagus chamber inaccessible to the tomb robbers. The walls of the corridors and chambers are covered with texts & figures of the gods from the "Book of him that is in the Tuat" and the "Book of Gates" each of which was intended to teach the King to make his way in safety through the twelve Divisions of the Other World. In these divisions are situated the Underworlds of the great cities and towns of Egypt, and as the deceased, who is identified with the Sun-god of Night, passes through them he addresses the spirits and souls of the dead who are in them, and they renew their lives and powers for a season.

The Coffin and funerary equipment of the deceased, whether King or official, were transported across the river in barges and dragged on sledges over the road up the valley of the Tombs of the Kings, to the door of the tomb. The procession was led by priests and professional mourners, who accompanied the coffin, and by musicians and acrobats, who amused the people whilst the funerary ceremonies were being performed at the door of the tomb. In one of the Chambers of the tomb in which a statue or figure of the king was placed the priest recited the Book of Opening the Mouth and the long liturgy of Funerary Offerings, and presented to it the leaf and haunch of a bull which had been killed for the purpose, and food of all kinds, fruit, flowers, vegetables, cakes, oils, eye-paint, scented unguent, apparel etc. The formulæ recited during the presentations of the objects were believed to give to the Ka the power to eat & drink, to think and speak & generally to enjoy the offerings. In order to protect the deceased from the attacks of underground fiends and devils

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or it is that of Mena (Menes). He died after a reign of 62 years
1300 B.C. & was succeeded by his son Rameses II.

Rameses II had great struggles with the Hittites, a second
1280 B.C. treaty with whom was entered into about 1280 B.C. Rameses
lived chiefly in the Delta & built largely there, great halls
& temples all over Egypt.

As the transaction of business required the services
of men who could read & write, the profession of the
scribe became one of great importance. Many schools
were established & excellent works were copied and studied
and most of the literary texts that we possess belong to this
period. Rameses son Khamuash was a great magician
He died at the age of 100, after a reign of 67 years and was
succeeded by his thirteenth son Mereneptah I who ruled 12 years,
who was quite an aged man, when he came to the throne.
A period of confusion followed, strife was rampant, two
Kings succeeded each other, and the dynasty
ended with Mereneptah II or Seti II about 1200 B.C.

Dynasties XX–XXII, The Priests of Amen in Nubia, The Libyan Conquest of Egypt
About 1200–720 B.C.

Confusion & disorder had seized Egypt and every man did
what was right in his own eyes. A certain Syrian usurper
Arsu by name made himself master of Egypt & ruled
the country with an iron hand for a number of years. At length
the priesthoods of the country found a man to deliver them and their
people from the savage tyranny of the Syrians in the person of
one Setnekht, possibly a descendant of a family connected with
the Pharaohs. He became the first king of the XX th dynasty

Libertines & Sardinians

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On his death after a year or so, he was succeeded by his son, Rameses III, the Rhampsinitus of Herodotus. He reigned about 31 years, during which time he fought & won several battles from Sicilians, Philistines & north Syrians, and once again regained for Egyptians the overlordship of Palestine and a large part of Syria. Rameses claims on his monuments to have conquered Naharina but this is unlikely. For the first time in their history the Egyptians employed a fleet to support their land forces. All this happened within the first ten years of his reign, & Egypt enjoyed absolute peace for 21 years & she became richer than she had ever been.

On his death the period of the final decay of Egypt began, and from about 1170 B.C. her history is little more than a record of her subjugation by the Libyans, Nubians, Assyrians, Persians, Macedonians, Ptolemies & Romans.

During the reigns of his nine successors all named Rameses, the priests of Amen-Rā obtained very great power in Upper Egypt & they became the real rulers of the country & usurped the Royal power. At length when Rameses XII died, Herihor, high priest of Amen seized the throne (about 1100 B.C.) and so was the first king of Dynasty XXI

Simultaneously ~~Heba~~ Nesbā-nebtet, a governor of Lower Egypt proclaimed himself king of the Delta. This dynasty therefore contained two parallel series of kings, one series ruling from Thebes & the other from Tanis. After a few generations both these lines of kings ceased and were succeeded by the XXII nd dynasty.

During the reign of Rameses king the tomb robbers began to break into the royal tombs robbers began to break into the royal tombs to steal their gold & treasure.

Kapur = a king of Libya. Hartum = king's palace.

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and jewellery, and in their reparing work they smashed the coffins & wrecked the mummies. As the priest-kings were unable to stop the work of destruction, they removed the royal mummies from their tombs, and having repaired and restored those that were broken or damaged and added labels and dockets, they hid them in a tomb at Der al-Bahari and in the tomb of Amenhotep II. Under the Ramesse kings and priest kings Egypt lost Nubia, the Sinaitic Peninsula and Palestine and her territory consisted only of that portion of the Nile Valley between Elephantine and the Mediterranean Sea.

Dynasty XXII

Connected with Bible History

The first king of Dynasty XXII^nd (which lasted from about 945-745 B.C.) was Shishang, the Sesonchis or Sesonchosis of classical writers & the Shishak of the Bible, who reigned about 21 years. He was of Libyan origin and appears to have been a descendant of a family that had settled in Heracleopolis and was founded by one Buiuuaua. Leaving the paternal estate, he removed to Bubastis in the Eastern Delta, and proclaimed himself king. He made his son Iuput high priest of Amen, with the view of strengthening his hold on Upper Egypt. He marched into Palestine & captured and burnt the city of Gezer, whose Canaanite governor had rebelled, and gave it and its territory to Solomon, king of Israel, perhaps as a dowry (?) for the Egyptian princess whom Solomon had married (I Kings ix. 16). In the fifth year of Rehoboam who succeeded Solomon Shishang went up against Jerusalem & took it. He stripped the Temple of God & the palace of the king of everything, & he even took away all & he carried away the shields of gold which Solomon had made (I Kings xiv. 25, 26). His soldiers plundered Palestine thoroughly, but there is no evidence that he either visited or tried to conquer

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Western Asia, although the names of places in Mitanni are found in the list of the cities conquered by him which he had cut upon the walls of the temple of Karnak., Twelve kings followed, of whom very little is known. When we reach a native of Tanis, by some means unknown made himself king & reigned at Thebes for 23 or 24 years. He was the first king of the XXIII^th dynasty.

Piankhi, a king of Napata (Dongola province at 3rd cataract) conquered the whole of Egypt in 721 B.C, and became the absolute & unquestioned king of all Egypt. On his return to Upper Egypt, Tafnekht, a dispossessed king of the Lower Egypt renewed his efforts to establish himself again in Lower Egypt & pass on his kingship to his son Nakhara Bakenrenef, who reigned from 718-712 B.C.; he is the Bocchoris of Manetho, who makes him the sole king of Dynasty XXIV.

The Nubian dynasty ruled at Thebes from 715-663 B.C

The Assyrians, Scites & Persians were the dominant power in Egypt from 663 B.C to 361 B.C.

Cambyses (Persian) conquered Egypt first. He died or committed suicide 521 B.C. & Darius Hystaspes was proclaimed king, and he reigned 521-485 B.C. He invaded Egypt about 517-16 B.C and caused Aryandes the Satrap the slain because he has attempted to make himself the equal of Darius. He assumed the rank and titles of the Pharaohs & placed his name, transcribed into hieroglyphs within a cartouche & called himself son of Ra

[illegible] Khabosh [illegible]

Darius caused a cuneiform inscription in three languages, Persian Scythian & Babylonian, ~~that~~ to be cut upon the face of a rock overlooking the high road from Persia into Mesopotamia and in it he gives a full description of his conquests. This inscrip-

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was first translated by the late Sir Henry Rawlinson, and is now known as the "Bihistun (or Bisitun) Inscription". Darius I was followed by Xerxes (485-465 B.C.); Artaxerxes (465-424 B.C.); and Darius II, the last of the Persian Kings of Egypt.

At his death, or perhaps even before it, the Egyptians threw off the Persian yoke, and a descendant of the royal house of Saïs proclaimed himself King. Manetho calls him Amyrteos, the Saïte, the sole king of the XXVIIIth dynasty, for a short time of local importance only.

Between 440 & 406 B.C the supreme power in Egypt passed into the hands of a series of Kings who ruled from Mendes & were followed by another series of kings who ruled from Sebennytus. They formed the XXIXth dynasty (20 years), and XXX dynasty (38 years).

Artaxerxes III (359-338 B.C.) determined to carry out the plan for the conquest of Egypt which Artaxerxes II (404-359 B.C.) had formulated. He demolished all the fortifications of the cities, and plundered the temples and robbed their libraries. Thus the Persians conquered Egypt a second time & their renewed domination lasted for about 8 years.

Artaxerxes III was succeeded by Arses (338-336 B.C.) and by Darius III (336-331 B.C.). Manetho's dynasty XXXI consist of three kings, Ochus (20 years), Arses (3 years) and Darius (4 yrs).

Chapter X

Alexander the Great, 356-323 B.C. The Ptolemies Romans, Arabs, Turks etc.

Alexander III of Macedon and I of Egypt defeated Darius III at the battle of Granicus in 334 B.C. and at the battle of Issus in 333, and captured Tyre and Gaza in 332 B.C. He marched into Egypt in 332 and founded the city of Alexandria which became the greatest seaport in the Eastern Medi-

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terranean and the Chief market of the Eastern World. The city was built on a site near the old Egyptian town of Rakoti and faced the island of Pharos; it architect was Deinocrates. Alexander conquered Persia & Media (330), Bactria (329), Sogdiana (328), India (327), and died at Babylon in June 323 aged 32 years, having reigned 12 years & 8 months. The arrival of Alexander in Egypt was welcomed by all classes, for the Egyptians hated the Persians for their cruelty, and they resented deeply the insults that the Satraps had heaped upon their gods, and the slaughter of the Apis Bull and the Ram of Mendes, the incarnations of Ptah & Osiris respectively. Alexander went to Memphis, and Mazakes, the satrap, tendered his submission and laid gifts of the value of 800 talents at his feet. Alexander adopted the rank & titles of the Pharaohs, and styled himself the "Chosen of Amen, the beloved of Ra and the son of Ra" and he was probably crowned in the temple of Ptah at Memphis. Among his titles is that of Seftabui, i.e. "he who is ready (to strike) with (his) two horns;" this title appealed to the imagination of the later Orientals and the Arabs & others perpetuated it in "Dhul Karnen", i.e. the Two-horned.

Alexander was gracious to the priesthoods of Egypt and tolerant of their religion, and like the Pharaohs of old desired to be regarded as the son of Amen, chosen by the god to be the lawful king of Egypt. He therefore went to the temple of Amen in the Libyan Oasis; and was taken by the high priest into the sanctuary, where the figure of the god made a motion with its head indicating that Amen admitted Alexander's claim to sonship, and the high priest did homage to him and declared that Amen had called him his son, and would give him the lordship of the world, if he would accept the title "Son of Amen" (or Amen Ra). Thus Alexander conquered Egypt without striking a blow; he entered the country as a simple mortal, the son of Philip, but when he left it, he had become the son of

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Asiaeus, whether he wished it or not. When Alexander had appointed governors over the provinces of Egypt and officials to administer the various great departments of the State - thus following the system of government of the country which the Persians had developed from the arrangements made by the Assyrian kings Esar-haddon and Ashur-banipal - he left Egypt & never returned, until he was carried thereupon Babylon, a dead man, by Ptolemy Lagus. He was laid in a marble sarcophagus filled with white honey, and Masudi (Prairies d'Or ii. p. 259) says that the platform on which it stood was to be seen at Alexandria in A.H. 332 (A.D. 943).

The Ptolemies.

In the division of Alexander's kingdom which took place at his death, Egypt fell to the share of Ptolemy the General who administered the country on behalf of Arrhidaeus, the son of Philip II of Macedon (who reigned 6 years & 4 months), and Alexander II, the son of Alexander the Great, who died in 311 B.C. In 306 Ptolemy ~~I Soter I~~ the General became king of Egypt as Ptolemy I Soter I. The Ptolemies ruled Egypt on Greek lines, and Greek became the official language of Egypt. The priesthood & religion remained unchanged, and the Ptolemies worshipped the native gods and sacrificed to them and rebuilt & endowed the temples at Denderah, Edfu, Philae &c. They adopted native names & titles, married their sisters and nieces, adopted the beliefs of the Pharaohs, and several of them were crowned at Memphis, but they never allowed the priests to interfere in the government of the country. The earlier Ptolemies were astute business men, and encouraged & supported commercial enterprises of every kind, and under their wise, tolerant and broad-minded rule Egypt became once again the wealthiest country of the Eastern world. Members of the families of the later Ptolemies quarrelled over the succession to the throne, with the result that fratricidal murders became common and eventually caused the downfall of the Ptolemaic Dynasty. Britain, spite of

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that Alexandria remained the "mistress of the markets of the world" for 250 years, the Jews contributing largely to her commercial importance & wealth.

Ptolemy I Soter I (323-285 B.C.) founded the Museum and Library of Alexandria and introduced the worship of Serapis into Egypt. // Ptolemy II Philadelphus (285-247 B.C.) built the Pharos one of the Seven Wonders of the World. His Pharos or Light House stood on the north-east point of a narrow rocky island near Alexandria; it was three stories of white limestone & its height was 400 cubits i.e. nearly 600 ft in height. It was finished 280 B.C. & cost 800 talents. It was destroyed by two earthquakes & a tidal wave early in the 14th century. In his reign the Hebrew Scriptures were translated into Greek and Manetho wrote his History of Egypt. // Ptolemy III Euergetes I (247-222 B.C.) conquered a large portion of Western Asia, and made an attempt to add one day to the Calendar every fourth year, thus anticipating the Leap-year of modern times. The fact is recorded on the Stele of Canopus, a cast of which is in the British Museum. // Ptolemy IV Philopator I (222-205 B.C.) frustrated the design of Antiochus III to invade Egypt, but failed to prevent the Hebrews in his own country from obtaining their independence. He was an incapable ruler, weak and vacillating. In his reign elephants were brought to Egypt from the Sudan by sea for military purposes.

Under Ptolemy V Epiphanes (205-181 B.C.) Egypt lost Palestine and Syria. His wife Cleopatra I was the daughter of Antiochus. He maintained cordial relations with the priesthood of the country, who in the 9th year of his reign passed a decree at Memphis ordering that a statue of him should be set up in each of the temples together with a copy of the decree inscribed upon stone in the Egyptian and Greek languages. The Egyptian version was written in hieroglyphic & demotic characters, and the Greek in ordinary Greek capitals. Two or three stelae inscribed with the decree have been found, and the most complete of these is the stele

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found near Rosetta & commonly known as the Rosetta Stone (British Museum, No 960). Ptolemy V failed to rule Egypt & during his reign the country slipped into anarchy & he was murdered. Ptolemy VI Philometor (181-146 B.C.) & Seven other Ptolemies followed Ptolemy XIV (51-47 B.C.) and Cleopatra, son & daughter of Auletes were placed under the guardianship of Pompey by the Roman Senate. Julius Caesar came to Egypt 47 B.C. and reinstated Cleopatra. Ptolemy the XIV was drowned — Caesar appointed as Co-regent Ptolemy XV (Caesar) his son by Cleopatra. After the defeat of Antony, Cleopatra's lover by Octavianus at the battle of Actium, 3130 B.C., both Antony & Cleopatra committed suicide, & Egypt became a Province of the Roman Empire. Romans had started interfering in Egypt in the reign of Ptolemy VI (171 B.C.)

The Romans.

From 30 B.C. onward Egypt was ruled by Roman Prefects..... In the reign of Nero two centurions were sent into the Sudan to report on the value of the country as a possession of Rome and St. Mark preached Christianity in Alexandria (54 A.D.). Severus 81, Trajan 98 A.D., Hadrian A.D. 117, Decius 249 A.D. (persecuted the Christians). In 284 the Romans were expelled from Nubia. Constantine founded Constantinople A.D. 328.

The persecution of the Christians which began in the reign of Severus (A.D. 193) drove many of them into the desert, where they built monasteries in the IIIrd century, and made translations of the Holy Scriptures into Coptic from the Greek. The Papyrus Codex in the British Museum containing the books of Deuteronomy, Jonah and the Acts of the Apostles was written towards the Close of the IIIrd Century. Theodosius I (A.D. 378) proclaimed Christianity the the religion of his Empire & the famous Statue of Serapis was burned.

The Byzantine Period begins with the reign of Arcadius (A.D. 395-408). In 415 Hypatia was murdered through the

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the instrumentality of Cyril, Patriarch of Alexandria. The Council of Chalcedon sat Oct 8, A.D. 451.... In the reign of Justinian (527-565) Narses destroyed the temple of Osiris & Isis at Philae and carried off the gold statues of the gods to Constantinople. In this reign the Monophysites (Copts) separated from the Melkites (Royalists) and Silko, king of the Nobadae, embraced Christianity. The Persians under Chosroës II invaded Egypt in 619 & held it for 10 years.

The Arabs.

The Arabs under Amr ibn al-As, the captain of the army of Omar the Khalifa, captured Pelusium and slew the garrison in 640 and thus Egypt became a province of the Empire of the Arabs. The Arabs invaded Nubia and seized Dongolah the Capital; Omar died in 664, & was succeeded by the Ommayyad Khalifahs (A.D. 660-750), the Abbasid Khalifahs (750-868), the Tulunid Khalifahs (868-906), Muhammad the Ikshid & his followers (935-969); the Fatimites (969-1171), the Ayyubid Khalifahs (1171-1250), the Bahrite Mamelukes (1250-1389), the Burgite or Circassian Mamelukes (1389-1517).

The Turks.

The Turks under Salim took Egypt in 1517. He appointed a Pasha over Egypt & his Council of Seven Turkish Chiefs controlled the 24 Mameluke Beys who ruled over the twenty-four Provinces into which Salim divided Egypt. In 1768 Ali Bey expelled the Turks and made himself king of Egypt; he was murdered in 1772, and the Beys fought among themselves for the Sovereignty. In 1790, a Turkish army under Murad seized Cairo.

Napoleon Bonaparte landed in Egypt in July 1798, stormed Alexandria, and at the Battle of the Pyramids defeated Murad. a few days later Nelson destroyed the French fleet in Aboukir Bay Bey. In 1801-2, the English compelled the French to evacuate Egypt & restored the Country to the Turks.

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Muhammad Ali (1769–1849) was elected Pasha of Egypt in 1805, and murdered all save one of the Mamelukes Beys in 1811. He sent Ismail to invade Nubia and the Sudan in 1820, but Ismail was burnt alive at Shendi by an Arab Sheikh called Nimr. Muhammad Ali's sole object in invading the Sudan was to obtain slaves & gold and the method he employed resembled those of the Pharaohs of the XII^th dynasty. Ibrahim (1848) an adopted son of Muhammad Ali ruled for one year. Abbas I (1849–1854) son of Prince Toussun showed little administrative ability. Muhammad Ali's fourth son Said (1854–1863) was a just & humane ruler... He gave the concession for the building of the Suez Canal & founded the Bulak Museum. He was succeeded (1863) by Ismail grandson of Muhammad Ali, & he was made Khedive of Egypt on May 14th, 1867. He finished the Suez Canal, which was opened with great pomp & ceremony in 1869. He was reckless in spending money & in 1875 his liabilities amounted to £ 77, 667, 589. One fifth of the land of Egypt was his private property. He was deposed by the Sultan of Turkey in 1879, and was succeeded by Tawfik Pasha

As the result of the rebellion of Arabi Pasha, and the weakness of Tawfik, the British bombarded Alexandria on July 11, 1882, defeated Arabi's forces at Tall-al-Kabir on Sept 13, and two days later Sir Garnet Wolseley took Cairo. As the result of the terrible cruelty of the Egyptians in the countries of the Sudan which Muhammad Ali & Ismail had seized, widespread rebellion broke out in the Sudan. The ringleader was Muhammad Ahmed Ibn Sayid called the Mahdi, a carpenter. The rebels defeated the Egyptian troops everywhere & on Sept 1883 the Mahdi destroyed the army of Hicks Pasha in the forest of Shekan & became absolute master of Sudan. General C. G. Gordon (born 1833) was sent in 1884 to relieve the Egyptian garrison out of the Sudan, & after being besieged by the Mahdi in Khartum

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for 318 days, was murdered there on Monday, January 26th, 1885. The Mahdi died on June 22 and was succeeded by the Khalifa Abdallah. In 1896 a British expedition under Sir H. Kitchener was sent to the Sudan. He defeated the Khalifa's forces at Farkat on June 7 and at the Atbara on April 8, 1898 and captured Ummurdurman on Sept 2 of the same year. On Nov 24, 1899 Sir F. R. Wingate attacked the Khalifa's army at Umm Debreikat & slew him & two of his men and captured 9000 men, women & children. This was the death blow of Mahdiism in the Sudan.

A British Protectorate over Egypt was declared on Nov 18, 1914 and the Khedive, being freed from the Suzerainty of the Sultan of Turkey, assumed the title of Sultan. In March 1922 Egypt was proclaimed by Great Britain to be an independent kingdom and the Sultan Ahmad Fuad became King of Egypt. From the time of Cambyses (525 B.C.) until A.D. 1922, with the exception of a period of about 50 years, Egypt has been ruled by foreigners under whose domination she has attained to her greatest heights of wealth & prosperity.

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The Decipherment of the Egyptian Hieroglyphs

The oldest Egyptian writing signs are pictures of objects animate and inanimate. They were supposed to have been invented by the god Thoth, and the Egyptians called them "words of the god" or "divine words" and they are commonly called Hieroglyphs from a Greek word meaning "Sacred writing". The earliest religious literature was written in hieroglyphic characters. A form of writing in which the hieroglyphs are modified & abbreviated is called Hieratic; it was much used by the priests and by the mercantile community. About 700 B.C. a partly conventional form of writing called Demotic, i.e. the writing of the people, came into use; another term for it is enchorial, i.e. the writing of the country, or native writing. During the Ptolemaic period Greek language & writing were much used in Egypt When the Egyptians became Christians, they wrote the Scriptures in Coptic, i.e. Egyptian, using the Greek alphabet, to which they added seven characters derived from Demotic.

All knowledge of the ancient Egyptian hieroglyphic writing died out in Egypt before A.D. 500 and no real progress was made in the decipherment of it until the discovery of the Rosetta Stone, which is now in the British museum. The Stone" is a stele of basalt 3ft 9in high × 2ft 4½ in wide, and is inscribed with fourteen lines of Demotic writing and fifty four lines of Greek writing. It was found by a French officer called Boussard among the ruins of Fort St. Julien near the Rosetta mouth of the Nile. Under the terms of the Capitulation it passed into the hands of the British & arrived in the British Museum in 1802. The Greek text was soon translated and it showed that the inscription was a copy of a decree of the priests ordering additional honours to be paid to Ptolemy V (Epiphanes) in return for the favours he had shown them. Dr Thomas Young in 1819 published a list of alphabetical Egyptian hieroglyphs, to which in several cases he had assigned correct values. He was the first to grasp the idea

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of a phonetic principle in the reading of the Egyptian hieroglyphs and he was the first to apply it. Zoëga taught that the ovals ⊂ or cartouches contained royal names but it was Young who proved the correctness of this idea. He deciphered the names of Ptolemy on the Rosetta Stone and that of Berenice on another monument; and Banks first identified the name of Cleopatra on the obelisk which he found at Philae. In 1822 J. F. Champollion published a list of alphabetical characters which he had obtained by applying Young's method to the names & titles of the Roman Emperors, and he adopted some of Young's phonetic values of Egyptian hieroglyphs but unfortunately without proper acknowledgement. He also formulated a system of decipherment and grammar, which has formed the foundation for the work of later Egyptologists. The means by which Young and Champollion obtained the phonetic values of Egyptian hieroglyphs is described in a quarto pamphlet, entitled the "Rosetta Stone" published by the British Museum, price 6d. It contains one of the best reduced facsimiles of the Rosetta Stone ever published & hieroglyphic type is employed in the explanation given. Champollion's system was manifestly incomplete when he died in 1832 but in 1835 Lepsius showed in his Lettre à M. F. Rosellini that the fundamental facts of it were then accepted. It was finally established by the labours of Birch, Hincks & Goodwin in England, E. de Rougé and Chabas in France and Lepsius and H. Brugsch in Germany. These were the pioneers of modern Egyptology, and upon the foundations laid by them its superstructure rests.

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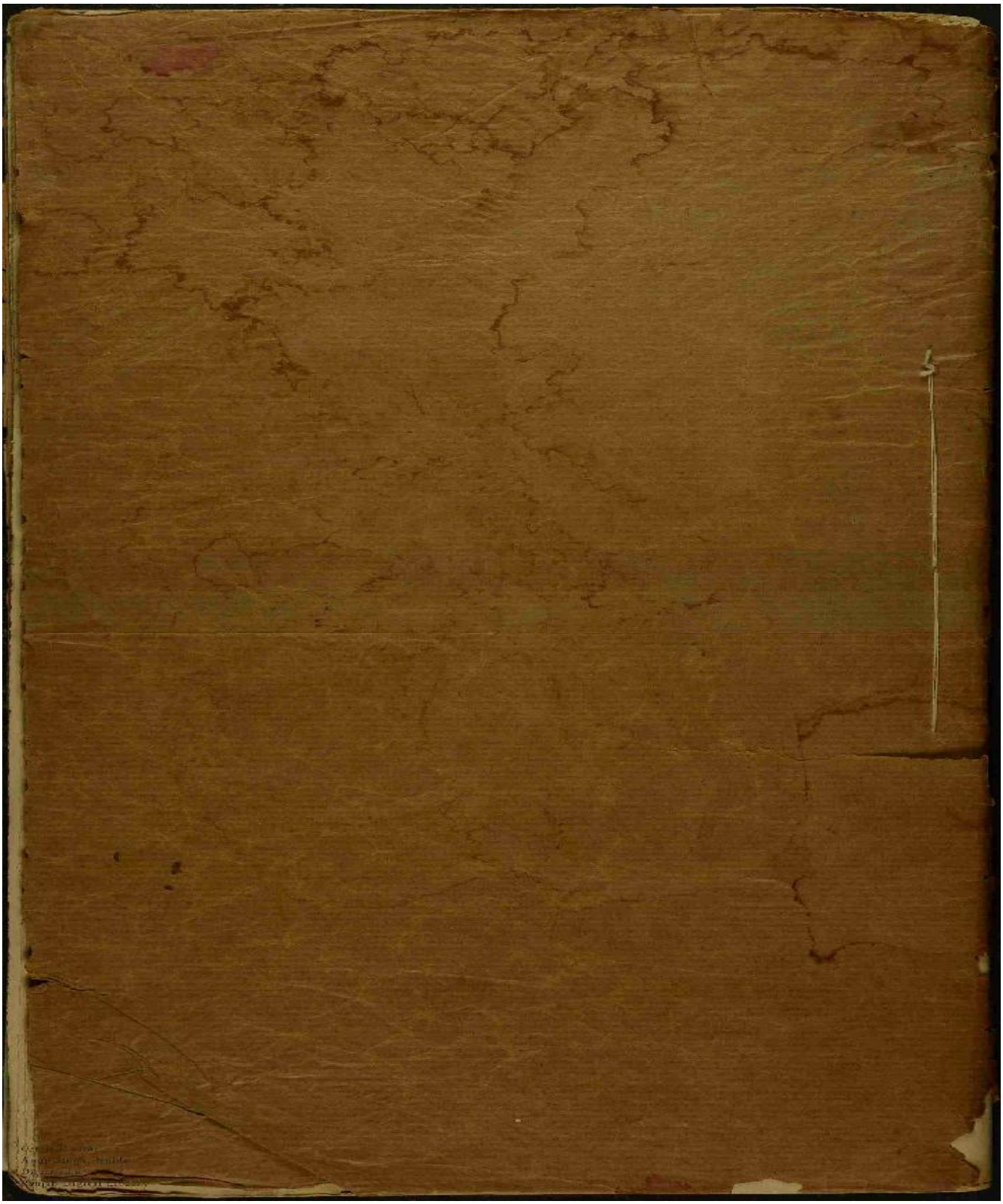
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